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ISAAC FOOT

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THE Doctrine & Discipline O F DIVORCE:

Restor'd to the good of both **SIXES**,
From the bondage of CANON LAW, and
other mistakes, to the true meaning of Scrip-
ture in the Law and Gospel compar'd.

Wherin also are set down the bad consequences of
abolishing or condemning of Sin, that which the
Law of God allowes, and Christ abolisht not.

Now the second time revis'd and much augmented,
In Two BOOKS:
To the Parliament of England with the Assembly.

The Author *J. M.*

M A T T H . 13 . 52 .

*Every Scribe instructed to the Kingdome of Heav'n, is like the
Master of a house which bringeth out of his treasury things
new and old.*

Prov. 18. 13.

*He that answereth a matter before he heareth it, it is folly and
shame unto him.*

L O N D O N ,
Imprinted in the yeare 1644.

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TO THE
PARLAMENT
OF
ENGLAND,
with the ASSEMBLY.

IF it were seriously askt, and it would be no untimely question, Renewed Parliament, select Assembly, who of all Teachers and Maisters that have ever taught, hath drawn the most Disciples after him, both in Religion, and in manners, it might bee not untruly answer'd, Custome. Though vertue be commended for the most perswasive in her *Theory*, and Conscience in the plain demonstration of the spirit, finds most evincing; yet whether it be the secret of divine will, or the originall blindnesse we are born in, so it happ's for the most part, that Custome still is silently receiv'd for the best instructor. Except it be, because her method is so glib and easie, in some manner like to that vision of Ezekiel, rowling up her sudden book of implicit knowledge, for him that will, to take and swallow down at pleasure; which proving but of bad nourishment in the concoction, as it was heedlesse in the devouring, puffs up unhealthily, a certaine big face of pretended learning, mistaken among credulous men, for the wholesome habit of soundnesse and good constitution: but is indeed no other, then that swoln visage of counterfeit knowledge and literature, which not onely in private marrs out education, but also in publick is the common climber into every chaite, where either Religion is preach't, or Law reported: filling each estate of life and profession, with abject and servil principles; depressing the high and Heaven-born spirit of Man, farre beneath the condition wherein either God created him, or sin hath sunke him. To pursue the Allegory, Custome being but a meer face, as Echo is a meere voice, rests not in her unaccomplishment, untill by secret inclination, shee accorporat her selfe with error, who being a blind and Serpentine body without a head, willingly accepts what he wants, and supplies what her incompleatnesse went seeking. Hence it is, that Error supports Custome, Custome count'naunces Error. And these two betweene them would persecute and chase away all truth and solid wisdome out of humane life, were it not that God, rather then man, once in many ages, calls together the prudent and Religious counsels of Men, deputed to reppresse the encroachments, and to worke off the inveterate blots and obscurities wrought upon our mindes by the subtle insinuating of Error and Custome:

Custome: Who with the numerous and vulgar train of their followers make it their chiefe designe to envie and cry downe the industry of free reasoning, under the terms of humor, and innovation: as if the womb of teeming Truth were to be clos'd up, if shee presume to bring forth ought, that sorts not with their unchew'd notions and suppositiones. Against which notorious injury and abuse of mans free soule to tellifie and oppole the utmost that study and true la-bour can attaine, heretofore the incitement of men reputed grave hath led me among others; and now the duty and the right of an instructed Christian calls me through the chance of good or evill report, to be the sole advocate of a discount'anc't truth: a high enterptise Lords and Commons, a high en-terprise and a hard, and such as every seventh Son of a seventh Son does not ven-ture on. Nor have I amidst the clamor of so much envie and impertinence, whether to appeal, but to the concourse of so much piety and wisdome heer assembl'd. Bringing in my hands an ancient and most necessary, most cha-ritable, and yet most injur'd Statute of *Moses*: not repeal'd ever by him who only had the authority, but thrown aside with much inconsiderat neglect, un-der the rubbish of Canonicall ignorance: as once the whole law was by some such like conveyance in *Iosias* time. And hee who shall indeavour the amend-ment of any old neglected grievance in Church or State, or in the daily course of life, if he be gifted with abilities of mind that may raise him to so high an undertaking, I grant he hath already much whereof not to repent him; yet let me arreid him, not to be the foreman of any mis-judged opinion, unlesse his re-solutions be firmly seated in a square and constant mind, not conscious to it self of any deserved blamie, and regardles of ungrounded suspicions. For this let him be sure he shall be boorded presently by the ruder sort, but not by discreet and well nurtur'd men, with a thousand idle descants and surmises. Who when they cannot confute the least joyn't or sinew of any paassage in the book; yet God forbid that truth should be truth, because they have a boistrous conceit of some pretences in the Writer. But were they not more busie and inquisitive then the Apostle comennds, they would heare him at least, *rejoycing, so the Truth be preacht, whether of envie or other pretence whatsoever.* For Truth is as impossible to be soild by any outward touich, as the Sun beam. Though this ill hap wait on her nativity, that shee never coines into the world, but like a Bastard, to the ignominy of him that brought her forth: till Time the Midwite rather then the mother of Truth, have washt and salted the Infant, declar'd her legitimat, and Churckt the father of his young *Minerva*, from the needless causes of his purga-tion. Your selves can best witnesse this, worthy Patriots, and better will no doubt, hereafter: for who among ye of the formost that have travail'd in her behalfe to the good of Church, or State, hath not been often traduc't to be the agent of his owne by-ends, under pretext of Reformation. So much the more I shall not be unjust to hope, that however Infamy, or Envy may work in other men to doe her fretfull will against this discourse, yet that the experience of your owne uprightnesse mis-interpret, will put ye in mind to give it free au-dience and generous construction. What though the brood of Belial, the draffe of men, to whom no liberty is pleasing, but unbridl'd and vagabond lust with-out pale or partition, will laugh broad perhaps, to see so great a strength of Scrip-true.

: cure mustering up in favour, as they suppose, of their debaucheries; they will know better, when they shall hence learne, that honest liberty is the greatest foe to dishonest licence. And what though others out of a waterish and queasy conscience because ever crasy and never yet sound, will rail and fancy to themselves, that injury and licence is the best of this Book? Did not the distemper of their own stomachs affect them with a dizzy megrim, they would soon tie up their tongues, and discern themselves like that *Abyssinian* blasphemer all this while reproaching not man but the Almighty, *the holy one of Israel*, whom they doe not deny to have belawgiv'n his owne sacred people with this very allowance, which they now call injury and licence, and dare cry shame on, and will doe yet a while, till they get a little cordiall sobriety to settle their qualming zeale. But this question concerns not us perhaps: Indeed mans disposition though prone to search after vain curiosities, yet when points of difficulty are to be discuss'd, appertaining to the removall of unreasonable wrong and burden from the perplext life of our brother, it is incredible how cold, how dull, and farre from all fellow feeling we are, without the spurre of self-concernment. Yet if the wisdome, the justice, the purity of God be to be clear'd from, foulest imputations which are not yet avoided, if charity be not to be degraded and trodd'n down under a civil Ordinance, if Matrimony be not to be advanc't like that exalted perdition, writt'n of to the *Theffalonians*, above all that is called God, or goodness, nay, against them both, then I dare affirme there will be found in the Contents of this Booke, that which may concern us all. You it concerns chiefly, Worthies in Parliament, on whom as on our deliverers, all our grievances and cares, by the merit of your eminence and foytitude are devolv'd. Me it concerns next, having with much labour and faithfull diligence first found out, or at least with a fearlesse and communicative candor, first publish to the manifest good of Christendome, that which calling to witness every thing mortall and immortall, I believe unsainedly to be true. Let not other men thinke their conscience bound to search continually after truth, to pray for enlightning from above, to publish what they think they have so obtain'd & debarre me from conceiving my self ty'd by the same duties. Yee have now, doubtlesse by the favour and appointment of God, yee have now in your hands a great and populous Nation to Reform; from what corruption, what blindnes in Religion yee know well; in what a degenerat and fal'n spirit from the apprehension of native liberty, and true manlines, I am sure ye find: with what unbounded licence rushing to whordoms and adulteries needs not long enquiry: insomuch that the fears which men have of too strict a discipline, perhaps exceed the hopes that can bee in others, of ever introducing it with any great successse. What if I should tell yee now of dispensations and indulgences, to give a little the rains, to let them play and nibble with the bait a while; a people as hard of heart as that Egyptian Colony that went to *Canaan*. This is the common doctrine that adulterous and injurious divorces were not conniv'd only, but with eye open allow'd of old for hardnesse of heart. But that opinion, I trust, by then this following argument hath been well read, will be left for one of the mysteries of an indulgent Antichrist, to farm out incest by, and those his other tributary pollutions. What middle way can be tak'n then, may some interrupt, if we must

To the Parliament of England,

ther tusheth to the right nor to the left, and that the people hate to be reform'd : Mark then, Judges and Lawgivers, and yee whose Office is to be our teachers, for I will utter now a doctrine, if ever any other, though neglected or not understood, yet of great and powerfull importance to the governing of mankind. He who wisely would restrain the reasonable Soul of man within due bounds, must first himself know perfectly, how far the territory and dominion extends of just and honest liberty. As little must he offer to band that which God hath loopt'n'd, as to looP a that which he hath bound. The ignorance and mistake of this high point, hath heapt up one huge half of all the misery that hath bin since Adam. In the Gospel we shall read a supercilious crew of masters, whose holiness, or rather whose evill eye, grieving that God shold be so facil to man, was to set straiter limits to obedience ; then God had set : to inslav the dignity of man, to put a garrison upon his neck of empty and over dignif'd precepts : And we shall read our Saviour never more greev'd and troubl'd, then to meet with such a peevish madnesse among men against their own freedom. How can we expect him to be leſſe offended with us ; when much of the same folly shall be ſound yet remaining where it leſt ought, to the perishing of thousands. The greatest burden in the world is ſuperſtition ; not onely of Ceremonies in the Church, but of imaginary and ſcarcrown ſins at home. What greater weakning, what more ſuttle ſtratagem againſt our Christian warfare, when beſides the groſſe body of real transgrefſions to encounter, wee ſhall bee terrify'd by a vain and shadowy menacing oſſaults that are not : When things indifferent ſhall be ſet to over-front us, under the banners of ſin, what wonder if wee bee routed, and by this art of our Adverſary, fall into the ſubjeſtion of worſt and deadliſt offences. The ſuperſtition of the Papift is, touch not, taste not, when God bids both : and ours is, part not, ſeparat not, when God and charity both permits and commands. Let all your things be done with charity, faſh St. Paul : and his Maſter faſh, Seeſ is the fulfilling of the Law. Yet now a civil, an indifferent, a ſometime diſwaded Law of mariage, muſt be forc't upon us to fulfill' not onely without charity, but againſt her. No place in Heav'n or Earth, except Hell, where charity may not enter : yet mariage the Ordinance of our ſolace and contentment, the remedy of our lonelinenſe will not admit now either of charity or mercy to come in and mediate or pacifie the fierces of this gentle Ordinance, the unreaſied lonelinenſe of this remedy. Advile yee well, ſupreme Senat, if charity be thus excluded and expulſt, how yee will defend the uncontended honour of your own actions and proceedings : He who marries, intends as little to conſpire his own ruine, as he that ſwears Allegiance : and as a whole people is in proportion to an ill Government, ſo is one man to an ill mariage. If they aga inſt any authority, Covenant, or Statute, may by the ſovereign edict of charity, ſave not only their lives, but honest liberties from unworthy bondage, as well may he againſt any private Covenant, which hee never enter'd to his miſchief, redeem himſelf from unsupportable disturbances to honest peace, and just contentment : And much the rather, for that to reſift the highest Magistrat thongh tyrannizing, God never gave us expreſſe allowance, only he gave us reason, charity, nature and good example to bear us out; but in this economi- cal misfortune, thus to demean our ſelves, beſides the warrant of thoſe four great di-rectors

directors, which doth as justly belong hither, we have an expresse law of God, and such a law as wherof our Saviour with a solemn threat forbids the abrogating. For no effect of tyranny can sit more heavy on the Common-wealth, than this household unhappines on the family. And farewell all hope of true Reformation in the state, while such an evill as this lies undiscern'd or unregarded in the house. On the redresse wherof depends, not only the spiritfull and orderly life of our grown men, but the willing and carefull education of our children. Let this therefore be new examin'd, this tenure and free-hold of mankind, this native and domestick Charter giv'n us by a greater Lord then that *Saxon* King the Confessor. Let the statutes of God be turn'd over, be scann'd a new, and consider'd; nor altogether by the narrow intellectuals of quocationists and common placers, but (as was the ancient right of Councils) by men of what liberall profession soever, of eminent spirit and breteling, joynd: with a diffuse and various knowledge of divine and human things, able to ballance and define good and evill, right and wrong, throughout every state of life, able to shew us the waies of the Lord, strait and fatchfull as they ate, not full of cranks and contradictions; and yet falling dispenses, but with divine insight and benignity meau'rd out to the proportion of each mind and spirit, each temper and disposition, created so different each from other, and yet by the skill of wise conducting, all to become uniformit in vertue. To expedite these knots were worthy a learned and memorabil Synod, while our enemies expect to see the expectation of the Church tri'd out with dependencies and independencies how they will compound, and in what Calentis. Doubt not, worthy Senators to vindicate the sacred honour and judgment of *Moses* your predecessor, from the shallow commending of Scholariicks and Catohills. Doubt not also him to reach out your steady hands to the mis-inform'd and wearied life of man; to restore this his lost heritage into the household state. Whet with be sure that peace and love the best substance of a Christian family will return home from whence they are now banish'd; places of prostitution wil be lesse haunted, the neighbours bed lesse attempted, the yoke of prudent and manly discipline wil be generally submitted to; sober and well order'd living will soon spring up in the Common-wealth. Ye have an authot great beyond exception, *Moses*, and one yet greater, he who hedge'd in from abolishing every smallest jot and tittle of precious equity contain'd in that Law, with a more accurate and lasting. *Mosoreth*, then either the Synagogue of *Ezra*, or the Galilean School at *Tiberias* hath left us. Whatever else ye can enact, will scarce concern a third part of the Britiſh nation; but the benefit and good of this your magnanimitous example, will easily spread far beyond the banks of *Thames* and the *Norman* Iles. It would not be the first, or second time, since our ancieto *Duids*, by whom this Island was the Cathedral of Philosophy to *France*, left off their parasites, that England hath had this honour vouchsaft from Heavn, to give our reformation to the World. Who was it but our English *Constantine* that baptiz'd the Roman Empire? who but the *Norman* *Willbrode*, and *Winfred* of *Devon*, with their followers, were the first Apostles of *Germany*? who but *Alcuin* and *Wicklif* our Country men open'd the eyes of *Europe*, the one in arts, the other in Religion. Let not England, forget her precedence of teaching nations how to live.

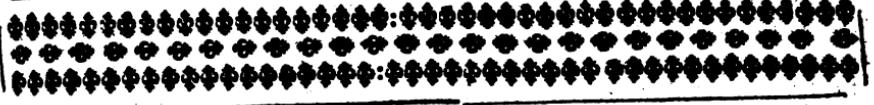
To the Parliament of England, &c.

Know, Worthies, know and exercise the privilege of your hōhour'd Coun-
try. A greater title I heer bring ye, then is either in the power or in the policy
of Rome to give her Monarchs; this glorious act will stile ye the defenders of
Charity. Nor is this yet the highest inscription that will adorne so religious
and so holy a defence as this; behold heer the pure and sacred Law of God, and
his yet purer and more sacred name offring themselfs to you first, of all Chri-
stian reformers to be acquitted from the long suffer'd ungodly attribute of pa-
tronizing Adultery. Deserre not to wipe off instantly these imputative blurr's
and stains cast by rude fancies upon the throne and beauty it selfe of inviolable
holines: lest some other people more devout and wise then wee, bereav us this
offer'd immortal glory, our wonted prerogative, of being the first asserters in
every great vindication. For me, as farre as my part leads me, I have already
my greatest gain, assurance and inward satisfaction to have don in this nothing
unworthy of an hoghest life, and studies well employ'd. With what event
among the wise and right understanding handfull of men, I am secure. But
how among the drove of Custom and Prejudice this will be relisht, by such
whose capacity, since their youth run ahead into the easie creek of a System or a
Medulla, sayls there at will under the blown physiognomy of their unlabour'd
rudiments, for them, whattheir cast will be, I have also surely sufficient, from
the entire league that hath bin ever between formal ignorance and grave ob-
stinacie. Yet when I remember the little that our Saviour could prevail about
this doctrine of Charity against the crabbed textuists of his time, I make no
wonder, but rest confident that who so prefers either Matrimony, or other
Ordinance before the good of man and the plain exigence of Charity, let him
professe Papist, or Protestant, or what he will, he is no better then a Pharise.
And understands not the Gospel: whom as a misinterpreter of Christ I openly
protest against; and provoke him to the trial of this truth before all the world,
and let him bethink him withall how he will soder up the shifting flaws of
his ungirt permissions, his venial and unvenial dispences, wherwith the Law of
God pardoning and unpardoning hath bin shamefully branded, for want of
heed in glossing, to have eluded and baffl'd out all Faith and chastity from the
mariagebed of that holy seed, with politick and judicial adulteries. I seek not
to seduce the simple and illiterat; my errand is to find out the choisest and the
learnedest, who have this high gift of wisdom to answer solidly, or to be con-
vinc't. I crave it from the piety, the learning and the prudence which is hous'd
in this place. It might perhaps more fitly have bin writt'n in another tongue;
and I had don so, but that the esteem I have of my Countries judgement, and
the love I beare to my native language to serv it first with what I endeavour,
made me speak it thus, ere I assay the verdict of outlandish readers. And per-
haps also heer I might have ended nameles, but that the addresse of these lines
chiefly to the Parliament of *England* might have seem'd ingratefull not to ac-
knowledge by whose Religious care, unwearied watchfulness, courageous and
heroick resolutions, I enjoy the peace and studious leisure to remain,

The Honourer and Attendant of their Noble worth and vertues,

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John Milton.



THE DOCTRINE AND DISCIPLINE of DIVORCE;

Restor'd to the good of both Sexes.

I. BOOKE.

The Preface.

That Man is the occasion of his owne miseries, in most of those evills which bee imputes to Gods inflicting. The absurdity of our canonists in their decrees about divorce. The Christian imperial Lawes fram'd with more Equity. The opinion of Hugo Grotius, and Paulus Fagius: And the purpose in generall of this Discourse.



Any men, whether it be their fate, or fond opinion, easily perswade themselves, if God would but be pleas'd a while to withdraw his just punishments from us, and to restrain what power either the devill, or any earthly enemy hath to work us woe, that then mans nature would find immediate rest and releasement from all evils. But verily they who think so, if they be such as have a mind large enough to take into their thoughts a generall survey of human things, would soon prove themselves in that opinion farre deceiv'd. For though it were granted us by divine indulgence

to be exempt from all that can be harmfull to us from without, yet the perversenesse of our folly is so bent, that we should never lin haamering out of our owne hearts, as it were out of a flint, the seeds and sparkles of new misery to our selves, till all were in a blaze againe. And no marvell if out of our own hearts, for they are evill; but ev'n out of those things which God meant us, either for a principall good, or a pure contentment, we are still hatching and contriving upon our selves matter of continuall sorrow and perplexitie. What greater good to man then that revealed rule, whereby God vouchfases to shew us how he would be worshipt? And yet that not rightly understood, became the cause that once a famous man in *Israell* could not but oblige his conscience to be the sacrificer, or if not, the jaylor of his innocent and only daughter. And was the cause oftentimes that Armies of valiant men have given up their throats to a heathenish enemy on the Sabbath day: fondly thinking their defensive resistance to be as then a work unlawfull. What thing more instituted to the solace and delight of man then marriage? and yet the mis-interpreting of some Scripture directed mainly against the abusers of the Law for divorce giv'n by *Moses*, hath chang'd the blessing of matrimony not seldome into a familiar and co-inhabiting mischiefe; at leaft into a drooping and disconsolate household captivity, without refuge or redemption. So ungovern'd and so wild a race doth superstition run us from one extreme of abused liberty into the other of unmercifull restraint. For although God in the first ordaining of marriage, taught us to what end he did it, in words expressly implying the apt and cheerfull cōversation of man with woman, to comfort and refresh him against the evill of solitary life, not mentioning the purpose of generation till afterwards, as being but a secondary end in dignity, though not in necessity; yet now, if any two be but once hanged in the Church, and have tasted in any sort the nuptiall bed, let them find themselves never so mistakē in their dispositions through any error, concealment, or misadventure, that through their different tempers, thoughts, and constitutions, they can neither be to one another a remedy against loneliness, nor live in any union or contentment all their dayes, yet they shall, so they be but found suitably weapon'd to the least possibility of sensuall enjoyment, be made, spight of *antipathy*, to fadge together, and combine as they may to their unspeakable wearisomnes and despaire of all sociable delight in the ordinance which God establisht to that very end. What a calamity is this, and as the Wise-man if he

were alive, would figh out in his own phrase, what a *sore evill is this under the Sunne!* All which we can referre justly to no other author then the Canon Law and her adherents, not consulting with chartie, the interpreter and guide of our faith, but resting in the meere element of the Text; doubtles by the policy of the devill to make that gracious ordinance become unsupportable, that what with men not daring to venture upon wedlock, and what with men wearied out of it, all inordinate licence might abound. It was for many ages that mariage lay in disgrace with most of the ancient Doctors, as a work of the flesh, almost a defilement, wholly deny'd to Priests, and the second time disswaded to all, as he that reads *Tertullian* or *Serome* may see at large. Afterwards it was thought so Sacramentall, that no adultery or desertion could dissolve it; and this is the sense of our Canon Courts in *England* to this day, but in no other reformed Church els: yet there remains in them also a burden on it as heavie as the other two were disgracefull or superstitious, and of as much iniquity, crossing a Law not onely writt'n by *Moses*, but character'd in us by nature, of more antiquity and deeper ground then marriage it selfe; which Law is to force nothing against the faultles proprieties of nature: yet that this may be colourably done, our Saviour's words touching divorce, are as it were congeal'd into a stony rigor, inconsistent both with his doctrine and his office, and that which he preacht onely to the conscience, is by Canonicall tyranny snatcht into the compulsive censure of a judicall Court; where Laws are impos'd even against the venerable and secret power of natures impression, to love what ever cause be found to loath. Which is a hainous barbarisme both against the honour of mariage, the dignity of man and his soule, the goodnes of Christianitie, and all the humane respects of civilitie. Notwithstanding that some the wilest and gravest among the Christian Emperours, who had about them, to consult with, those of the Fathers then living, who for their learning and holines of life are still with us in great renowne, have made their statutes and edicts concerning this debate far more easie and relenting in many necessary cases, wherein the Canon is inflexible. And *Hugo Grotius*, a man of these times, one of the best learned, seems not obscurely to adhere in his perswasion to the equity of those Imperiall decrees, in his notes upon the *Evangelists*, much allaying the outward roughnesse of the Text, which hath for the most part been too immoderately expounded; and excites the diligence of others to enquire further into this question, as contain-

ning many points that have not yet been explain'd. Which ever likely to remain intricate and hopeless upon the suppositions commonly stuck to, the authority of *Paulus Fagius*, one so learned and so eminent in *England* once, if it might perswade, would strait acquaint us with a solution of these differences, no lesse prudent then compendious. He in his comment on the *Pentateuch* doubted not to maintain that divorces might be as lawfully permitted by the Magistrate to Christians, as they were to the Jewes. But because he is but briefe, and these things of great consequence not to be kept obscure, I shall conceave it nothing above my duty either for the difficulty or the censure that may passe thereon, to communicate such thoughts as I also have had, and do offer them now in this generall labour of reformation, to the candid view both of Church and Magistrate; especially because I see it the hope of good men, that those irregular and unipirituall Courts have ipton their utmost date in this Land; and some beter course must now be constituted. This therefore shall be the task and period of this discourse to prove, first that other reasons of divorce besides adultery, were by the Law of *Moses*, and are yet to be allow'd by the Christian Magistrate as a peece of justice, and that the words of Christ are not hereby contraried. Next, that to prohibit absolutely any divorce whatsoever except those which *Moses* excepted, is against the reason of Law, as in due place I shall shew out of *Fagius* with many additions. He therefore who by adventuring shall be so happy as with successe to light the way of such an expedient liberty and truth as this, shall restore the much wrong'd and over-sorrow'd state of matrimony, not onely to those mercifull and life-giving remedies of *Moses*, but, as much as may be, to that serene and blisfull condition it was in at the beginning; and shall deserve of all apprehensive men (considering the troubles and distempers which for want of this insight have bin so oft in Kingdomes, in States, and Families) shall deserve to be reck'n'd among the publick benefactors of civill and humane life; above the inventors of wine and oyle; for this is a far dearer, far nobler, and more desirable cherishing to mans life, unworthily expos'd to sadnes and mistake, which he shall vindicate. Not that licence and levity and unconsciente breach of faith should herein be countnanc't, but that some conscientable and tender pitty might be had of those who have unwarilie in a thing they never practiz'd before, made themselves the bondmen of a luckles and helpleſe matrimony. In which Argument he whose courage can serve him to give the first onset, must look for

for two severall oppositions : the one from those who having sworn themselves to long custom and the letter of the Text , will not out of the road : the other from those whose grosse and vulgar apprehensions conceit but low of matrimoniall purposes, and in the work of male and female think they have all. Neverthelesse, it shall be here taught by due wayes to be made appeare , that those words of God in the institution, promising a meet help against lonelines ; and those words of Christ, *That his yoke is easie and his burden light,* were not spokēn in vain ; for if the knot of marriage may in no case be dissolv'd but for adultery, all the burd'ns and ierences of the Law are not so intolerable. This onely is desir'd of them who are minded to judge hardly of thus maintaining, that they would be still and heare all out , nor think it equall to answēr deliberate reason with sudden heat and noise ; rememb'reing this, that many truths now of reverend esteem and credit, had their birth and beginning once from singular and private thoughts ; while the most of men were otherwile possest ; and had the fate at first to be generally exploded and exclaim'd on by many violent opposers ; yet I may erre perhaps in toothing my selfe that this present truth reviv'd, will deserve on all hands to be not sinisterly receiv'd , in that it undertakes the cure of an iuveterate disease crept into the best part of humane societie : and to doe this with no smarting corrosive , but with a smooth and pleasing lesion, which receiv'd hath the vertue to soften and disspell rooted and knotty sorrowes : and without enchantment if that be fear'd, or spell us'd, hath regard at once both to serious pitty, and upright honesty ; that tends to the redeeming and restor'ing of none but such as are the object of compassion ; having in an ill houre hamper'd themselves to the utter diſpatch of all their moist beloved comforts and repose for this lives term . But if we shall obstinately dislike this new overture of unexpected ease and recovery, what remains but to deplore the frowardnes of our hopeles condit'on, which neither can endure the estate we are in, nor admit of remedy either sharp or sweet. Sharp we our selves distast; and sweet, under whose hands we are, is scrupl'd and suspected as too lushious. In such a posture Christ found the *Jews*, who were neither won with the austerity of *John the Bapſt*, and thought it too much licence to follow freely the charming pipe of him who founded and proclaim'd liberty and relieve to all distresses : yet Truth in some age or other will find her witnes, and shall be justify'd at laſt by her own children.

CHAP. I.

The Position. Prov'd by the Law of Moses. That Law expounded and asserted to a morall and charitable use, first by Paulus Fagius; next with other additions.

TO remove therfore if it be possible, this great and sad oppression which through the strictnes of a literall interpreting, hath invaded and disturb'd the dearest and most peaceable estate of household society, to the over-burdening, if not the over-whelming of many Christians better worth then to be so deserted of the Churches considerate care, this position shall be laid down; first proving, then answering what may be objected either from Scripture or light of reason.

That indisposition, unfitness, or contrariety of mind, arising from a cause in nature unchangeable, binding and ever likely to binder the main benefite of conjugal society, which are solace and peace, is a greater reason of divorce then natural frigidity, especially if there be no children, and that there be mutual consent.

This I gather from the Law in Deut. 24. 1. When a man hath taken a wife and married her, and it come to passe that he find no favour in his eyes, because he hath found some uncleanness in her, let him write her a bill of divorcement, and give it in her hand, and send her out of his house, &c. This Law, if the words of Christ may be admitted into our beleef, shall never while the world stands, for him be abrogated. First therfore I here set down what learned Fagius hath observ'd on this Law; *The Law of God, saith he, permitted divorce for the help of human weaknes. For every one that of necessity separates, cannot live single. That Christ deny'd divorce to his own, binders not; for what is that to the unregenerate, who hath not attain'd such perfection? Let not the remedy be despis'd which was giv'n to weaknes. And when Christ saith, whom marries the divorce, commits adultery, it is to be understood if he had any plot in the divorce.* The rest I reserve untill it be disputed, how the Magistrate is to doe herein. From hence we may plainly discern a twofold consideration in this Law. First the end of the Lawgiver, and the proper act of the Law to command or to allow somthing just and honest, or indifferent. Secondly, his sufferance from some accidental result of evill by this allowance, which the Law cannot remedy. For if this Law have no other end or act but onely the allowance of a sin, though never to so good intention, that Law is no Law but sin muffl'd in the robe of Law, or Law disguis'd in the loose garment of sin. Both which are too

too foule *Hypothesos* to save the *Phanomenon* of our Saviours answer to the Pharises about this matter. And I trust anon by the help of an infallible guide to perfet such *Primerick* tables as shall mend the *Astronomy* of our wide expoitors.

The cauise of divorce mention'd in the Law is translated *some uncleannessesse*; but in the Hebrew it sounds *nakednes of onghs, or any reall nakednes*: which by all the learned interpreters is refer'd to the mind, as well as to the body, And what greater nakednes or unfitness of mind then that which hinders ever the solace and peacefull society of the maried couple, and what hinders that more then the unfitness and defectiveness of an unconjugal mind. The cause therfore of divorce expres't in the position cannot but agree with that describ'd in the best and equaleft sense of *Moses Law*. Which being a matter of pure charity, is plainly moral, and more now in force then ever: therfore surely lawfull. For if under the Law such was Gods gracious indulgence, as not to suffer the ordinance of his goodnes and favour, through any error to be ser'd and stigmatiz'd upon his servants to their misery and thralldome, much lettle will he suffer it now under the covenant of grace, by abrogating his former grant of remedy and releef. But the first institution will be objected to have ordain'd mariage inseparable. To that a little patience untill this first part have amply discours't the grave and pious reasons of this divorcive Law; and then I doubt not but with one gentle stroking to wipe away ten thousand teares out of the life of man. Yet thus much I shall now insist on, that what ever the institution were, it could not be so enormous, nor so rebellious against both nature and reason as to exalt it selfe above the end and person for whom it was institut-ed.

CHAP. II.

The first reason of this Law grounded on the prime reason of matrimony. That no cov'nant whatsoever obliges against the main end both of it self, and of the parties cov'nanting.

FOR all sense and equity reclaims that any Law or Cov'nant how solemine or strait soever, either between God and man, or man and man, though of Gods joyning, should bind against a prime and principall scope of its own institution, and of both or either party

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cov'nanting: neither can it be of force to ingage a blameles creature to his own perpetuall sorrow, mistak'n for his expected solace, without suffering charity to step in and doe a contest good work of parting those whom nothing holds together, but this of Gods joyning, falsly suppos'd against the expresse end of his own ordinance. And what his chiefe end was of creating woman to be joynd with man, his own instituting words declare, and are infallible to informe us what is mariage and what is no mariage: unlesse we can think them set there to no purpose: *It is not good, saith he, that man should be alone; I will make him a help meet for him.* From which words so plain, lesse cannot be concluded, nor is by any learned Interpreter, then that in Gods intention a meet and happy conversation is the chiefest and the noblest end of mariage: for we find here no expression so necessarily implying carnall knowledge, as this prevention of lonelines to the mind and spirit of man. To this *Fagins, Calvin, Parens, Rivetus;* as willingly and largely assent as can be wisht. And indeed it is a greater bleising from God, mors worthy so excellent a creature as man is, and a higher end to honour and sanctifie the league of marriage, whenas the solace and satisfaction of the mind is regarded and provided for before the sensitive pleasing of the body. And with all generous persons maried thus it is, that where the mind and person pleases aptly, there some unaccomplishment of the bodies delight may be better born with, then when the mind hangs off in an unclofing disproportion, though the body be as it ought; for there all corporall delight will soon become unsavoury and contemptible. And the solitarines of man, which God had namely and principally order'd to prevent by mariage, hath no remedy, but lies under a worse condition then the loneliest singe life: for in single life the absence and remotenes of a helper might inure him to expect his own comforts out of himselfe, or to seek with hope; but here the continuall fight of his deluded thoughts without cure, must needs be to him, if especially his complexion incline him to melancholy, a daily trouble and pain of losse in som degree like that which Reprobats feel. Lest therfore so noble a creature as man should be shut up incurably under a worse evill by an easie mistake in that ordinance which God gave him to remedy a lesse evill, reaping to himselfe sorrow while he went to rid away solitarines, it cannot avoid to be concluded, that if the woman be naturally so of disposition, as will not help to remove, but help to increase that same God-forbidd'n lonelines which will in time draw on with it a generall

merall discomfort and dejection of mind, nor beseeming either Christian profession or morall conversation, unprofitable and dangerous to the Common-wealthe, when the houſhold estate, out of which muſt flouriſh forth the vigor and ſpirit of all publick enterprizes, is ſo ill contented and procur'd at home, and cannot be ſupported; ſuch a mariage can be no mariage whereto the moſt honest end is wanting: and the aggrieved person ſhall doe more manly, to be extraordinary and ſingular in claiming the due right whereof he is frustrated, then to piece up his loſt contentment by viſiting the Stews, or ſtepping to his neighbours bed, which is the common ſhift in this miſ-fortune; or els by ſuffering his uſefull life to waſt away, and be loſt under a ſecret affliction of an unconciſionable ſize to humane strength. Againſt all which evils the mercy of this Moſaick Law was graciously exhibited.

CHAP. III.

The ignorance & iniquity of Canon law, providing all for the right of the body in mariage, but nothing for the wrongs and greevances of the mind. An ob-jection, that the mind ſhould be better lookt to before contract, answered.

How vain therfore is it, and how preposterous in the Canon Law to have made ſuch carefull proviſion againſt the impediment of carnall performance, and to have had no care about the uncoverſing inability of mind, ſo defective to the pureſt and moſt ſacred end of matrimony: and that the vefſell of voluptuous enjoyment muſt be made good to him that has tak'n it upon truſt without any caution, when as the mind from whence muſt flow the acts of peace and love, a far more pretious mixture then the quinteffence of an excreme, though it be found never ſo deficien- t and unable to perorme th^e beſt duty of marriage in a cheerfull and agreeable conuerſation, ſhall be thought good anough how ever flat and melancholious it be, and muſt ſerve, though to the eternall diſturbance and languiſhing of him that complains him. Yet wiſdom and charity waighting Gods own i[n]ſtitution, would think that the pining of a ſad iſpirit wedded to lonelines ſhould deſerve to be free'd, aswell as the impatienece of a ſenſuall deſire ſo providently reliev'd. Tis read to us in the Liturgy, that we muſt not marry to ſatisfie theiſtly appetue, like brute beaſts that haue no underſtanding; but

the Canon so runs, as if it dreamt of no other matter then such an appetite to be satisfy'd; for if it happen that nature hath stopt or extinguisht the veins of sensuality, that mariage is annull'd. But though all the faculties of the understanding and converting part after triall appeare to be so ill and so aversly met through natures unalterable working, as that neither peace, nor any sociable contentment can follow, tis as nothing, the contract shall stand as firme as ever, betide what will. What is this but secretly to instruct us, that however many grave reasons are pretended to the maried life, yet that nothing indeed is thought worth regard therein, but the prescrib'd satisfaction of an irrational heat; which cannot be but ignominious to the state of mariage, dishonourable to the undervalu'd foule of man, and even to Christian doctrine it selfe. While it seems more mov'd at the disappointing of an impetuous nerve, then at the ingenuous grievance of a mind unreasonably yoakt; and to place more of mariage in the channell of concupiscence, then in the pure influence of peace and love, whereof the souls lawfull contentment is the onely fountain.

But some are ready to object, that the disposition ought seriously to be consider'd before. But let them know again, that for all the wariness can be us'd, it may yet befall a discreet man to be mistak'n in his choice, and we have plenty of examples. The foyblest and best govern'd men are least practiz'd in these affairs; and who knowes not that the bashfull mutenes of a virgin may oft-times hide all the unliveliness and naturall sloth which is really unfit for conversation; nor is there that freedom of accesfe granted or presum'd, as may suffice to a perfect discerning till too late: and where any indisposition is suspected, what more usuall then the perswasion of friends, that acquaintance, as it increases, will amend all. And lastly, it is not strange though many who have spent their youth chastly, are in some things not so quick-sighted, while they hast too eagerly to light the nuptiall torch; nor is it therefore that for a modest error a man should forfeit so great a happines, and no charitable means to release him. Since they who have liv'd most loosely by reason of their bold accustoming, prove most succesfull in their matches, because their wild affections unsetling at will, have been as so many divorces to teach them experience. When as the sober man honouring the appearance of modesty, and hoping well of every sociall vertue under that veile, may easily chance to meet, if not with a body impenetrable, yet often with a mind to all other due conver-

sation inaccessible, and to all the more estimable and superior purposes of matrimony uselesse and almost liveles : and what a solace, what a fit help such a consort would be through the whole life of a man, is lesle pain to conjecture then to have experience.

CHAP. IIII.

The Second Reason of this Law, because without it, mariage as it happ's oft is not a remedy of that which it promises, as any rationall creature would expect. That mariage, if we pattern from the beginning as our Savions bids, was not properly the remedy of lust, but the fulfilling of conjugal love and helpfulnes.

And that we may further see what a violent and cruell thing it is to force the continuing of those together, whom God and nature in the gentlest end of mariage never joynd, divers evils and extremities that follow upon such a compulsion, shall here be set in view. Of evils the first and greatest is, that hereby a most absurd and rash imputation is fixt upon God and his holy Laws, of conniving and dispensing with open and common adultery among his chosen people; a thing which the rankest politician would think it shame and disworship, that his Laws should countenance; how and in what manner this comes to passe, I shall reserve, till the course of method brings on the unfolding of many Scriptures. Next the Law and Gospel are hereby made liable to more then one contradiction, which I referre also thither. Lastly, the supreme dictate of charitie is hereby many wayes neglected and violated. Which I shall forthwith addrefle to prove. First we know St. Paul saith, *It is better to marry then to burn.* Mariage therfore was giv'n as a remedy of that trouble: but what might this burning mean? Certainly not the meer motion of carnall lust, not the meer goad of a sensitive desire; God does not principally take care for such cattell. What is it then but that desire which God put into *Adam* in Paradise before he knew the sin of incontinence; that desire which God saw it was not good that man should be left alone to burn in; the desire and longing to put off all unkindly solitarines by uniting another body, but not without a fit soule to his in the cheerfull society of wedlock. Which if it were so needfull before the fall, when man was much more perfect in himselfe, how much more is it needfull now

against all the sorrows and casualties of this life to have an intimate and speaking help, a ready and reviving associate in marriage: whereof who misses by chancing on a mate and spiritless mate, remains more alone then before, and in a burning lete to be contain'd than that which is fleshly and more to be consider'd; as being more deeply rooted even in the faultles innocence of nature. As for that other burning, which is but as it were the venom of a lusty and over-abounding concoction, strict life and labour, with the abatement of a full diet may keep that low and obedient enough: but this pure and more inbred desire of joyning to it selfe in conjugall fellowship a fit converging soul (which desire is properly call'd love) is strengthen'd dearb, as the spoule of Christ thought, *many waters cannot quench it, neither can the floods drown it.* This is that rationall burning that mariage is to remedy, not to be allay'd with fasting, nor with any penance to be subdu'd, which how can he asswage who by mis-hap hath met the unmeetest and most unsuitable mind? Who hath the power to struggle with an intelligible flame, not in paradice to be refisted, become now more ardent by being fail'd of what in reason it lookt for; and even then molt unquencht, when the importunity of a pro-vender burning is well anough appeas'd; and yet the soule hath obtain'd nothing of what it justly desires. Certainly such a one forbidd'n to divorce, is in effect forbidd'n to marry, and compell'd to greater difficulties then in a single life; for if there be not a more human burning which mariage must satisfie, or els may be dissolv'd, then that of copulation, mariage cannot be honorable for the meer reducing and terminating of lust between two: seeing many beasts in voluntary and chosen couples, live together as unadulterously, and are as truly maried in that respect. But all ingenuous men will see that the dignity & blessing of mariage is plac't rather in the mutual enjoyment of that which the wanting soul needfully seeks, then of that which the plenteous body would jollily give away. Hence it is that *Plato* in his festival discours brings in *Socrates* relating what he fain'd to have learnt from the Prophetesse *Diorima*, how *Love* was the sonne of *Penury*, begot of *Plenty* in the garden of *Jupiter*. Which divinely sorts with that which in effect *Moses* tells us, that *Love* was the son of *Loneliness*, begot in Paradise by that sociable and helpfull aptitude which God implanted between man and woman toward each other. The same also is that burning mention'd by *S. Paul*, whereof mariage ought to be the remedy; the Flesh hath other naturall and easie curbs which are in the power of any temperate

rate man. When therfore this originall and sinnes Penury or *Lonelinesse* of the Soul cannot lay it selfe down by the fide of such a meet and acceptable union as God ordain'd in marriage, at least in some proportion, it cannot conceive and bring forth *Love*, but remains utterly unmarried under a formall wedlock and still burns in the proper meaning of S. Paul. Then enters *Hate*, not that Hate that sins, but that which onely is naturall dissatisfaction and the turning aside from a mistaken object: if that mistake have done injury, it fails not to dismisse with recompence; for to retain still, and not be able to love, is to heap up more injury. Thence this wile and pious Law of dismission now defended took beginning: He therfore who lacking of his due in the most native and human end of mariage, thinks it better to part then to live sadly and injuriously to that cheerfull covnant (for not to be belov'd & yet retain'd, is the greatest injury to a gentle spirit) he I say who therfore seeks to part, is one who highly honours the maried life and would not stain it: and the reasons whch now move him to divorce, are equall to the best of those that could first warrant him to marry: for, as was plainly shewn, both the hate which now diverts him and the lonelinesse which leads him still powerfully to seek a fit help, hath not the least grain of a sin in it, if he be worthy to understand himselfe.

C H A P. V.

*The Third Reason of this Law, because without it, he who hath happ'd m'bers
he finds nothing but remedies offences and discontents, is in more and greater
temptations then ever before.*

Thirdly, Yet it is next to be fear'd, if he must be still bound without reason by a deafe rigor, that when he perceives the just expectation of his mind defeated, he will begin even against Law to cast about where he may find his satisfaction more compleat, unless he be a thing heroically vertuous, and that are not the common lump of men for whom chiefly the Laws ought to be made; though not to their sins yet to their unsinning weaknesses, it being above their strength to endure the lonely estate, which while they shun'd, they are fal'n into. And yet there follows upon this a worse temptation: for if he be such as hath spent his youth unblamably, and layd up his chiefest earthly comforts in the enjoyment of a contented mariage, nor did neglect that furderance which was to be obtain'd herein by constant prayers, when he shall find himselfe bound fast to

an uncomplying discord of nature, or, as it oft happens, to an image of earth and flesh, with whom he lookt to be the copartner of a sweet and gladsome society and sees withall that his bondage is now inevitable, though he be almost the strongest Christian, he will be ready to despair in virtue, and mutin against divine providence: and this doubtles is the reasoun of those lapses and that melancholy despair which we see in many wedded persons, though they understand it not, or pretend other causes, because they know no remedy, and is of extreme danger; therfore when human frailty turcharg'd, is at such a losse, charity ought to venture much, and use bold physick, lest an over-tost faith endanger to shipwrack.

CHAP. VI.

The Fourth Reason of this Law, that God regards Love and Peace in the family, more then a compulsive performance of mariage, which is more broke by a grievous continuance, then by a needfull divorce.

Fourthly, Mariage is a cov'nant the very beeing wherof consists, not in a forc't cohabitation, and counterfet performance of duties, but in unfained love and peace. And of matrimoniall love no doubt but that was chiefly meant, which by the ancient Sages was thus parabl'd. That Love, if he be not twin-born, yet hath a brother wondrous like him, call'd *Anerlos*: whom while he seeks all about, his chance is to meet with many fals and faining Desires that wander singly up and down in his likenes. By them in their borrow'd garb, Love though not wholly blind, as Poets wrong him, yet having but one eye, as being born an Archer aiming, and that eye not the quickest in this dark region here below, which is not Loves proper sphere, partly out of the simplicity, and credulity which is native to him, often deceiv'd, imbraces and consorts him with these obvious and suborned striplings, as if they were his Mothers own Sons, for so he thinks them, while they suttly keep themselves most on his blind side. But after a while, as his manner is, when soaring up into the hight Towr of his *Apogam*, above the shadow of the earth, he darts out the dire& rayes of his then most piercing eyefight upon the impostures, and trim disguises that were us'd with him, and discerns that this is not his genuin brother, as he imagin'd, he has no longer the power to hold fellowship with such a personated mate. For strait his arrows loose their golden heads, and shed their purple feathers, his filk'n breades untwine and slip their knots and that original and firie vertue giv'n him by Fate, all on a sudden goes out and leaves him

undeifi'd, and despoil'd of all his force : till finding *Antheros* at last, he kindles and repairs the almost faded ammunition of his Deity by the reflection of a coequal & homogeneal fire. Thus mine author lung it to me; and by the leave of thole who would be counted the only grave ones, this is no meer amatorious novel (though to be wise and skilful in these matters, men heretofore of greatest name in vertue, have esteemd it one of the highest arks that human contemplation circling upward, can make from the gloriy sea wheron she stands) but this is a deep and serious verity, shewing us that Love in mariage cannot live nor subsist, unleſle it be mutual; and where love cannot be, there can be lett of wedlock nothing. but the empty husk of an outside matrimony; as undelightfull and unpleasing to God, as any other kind of hypocrisie. So farre is his command from tying men to the obler-vance of duties, which there is no help for, but they must be disem-bl'd. If *Salmone's* advice be not overtrolick, *Live joyfully, saith he, with the wife whom thou lovest, all thy dayes, for that is thy portion.* How then, where we finde it impossible to rejoice or to love, can we obey this precept? how miserably do we defraud our selves of that comfortable portion which God gives us, by striving vainly to glue an error together which God and nature will not joyn; adding but more vexation and violence to that blisfull society by our importunate superstition, that will not heark'n to St. Paul, i Cor. 7. who speaking of mariage and divorce, determines plain enough in general, that God therein bath e ill'd us to peace and not to bondage. Yea God himself commands in his Law more then once, and by his Prophet *Malachy,* as *Calvyn* and the best translations read, that he who haires let him di-vorce; that is, he who cannot love: hence is it that the Rabbins and *Maimonides* famous among the rest in a Book of his set forth by *Bux-torius*, tells us that *Divorce was permitted by Moses to preserve peace in mariage, and quiet in the family.* Surely the Jewes had their saving peace about them, aswell as we, yet care was tak'n that this wholsom pro-vision for household peace should also be allow'd them; and must this be deny'd to Christians? O perversnes! that the Law should be made more provident of peacemaking then the Goipel! that the Gospel should be put to beg a most necessary help of mercy from the Law, but must not have it: and that to grind in the mill of an un-delighted and servil copulation, must be the only forc't work of a Christian mariage, oft times with such a yokefellow, from whom both love and peace, both nature and Religion mourns to be sepa-rated. I cannot therfore be so diffident, as not securely to conclude, that

that he who can receive nothing of the most important helps in mariage, being therby disinabl'd to return that duty which is his, with a clear and hearty countnance; and thus continues to grieve whom he would not, and is no lesse griev'd, that man ought even for loves sake and peace to move divorce upon good and liberall conditons to the divorc't. And it is a lese breach of wedlock to part with wise and quiet consent betimes, then still to soile and profane that mystery of joy and union with a polluting fadnes and perpetuall di-stemper; for it is not the outward continuing of mariage that keeps whole that cov'nant, but whosoever does most according to peace and love, whether in mariage or in divorce, he it is that breaks mariage least; it being so often written, that *Love only is the fulfilling of every Commandment.*

CHAP. VII.

The Fifth Reason, that nothing more binders and disturbs the whole life of a Christian, then a matrimony found to be incurably unfit, and doth the same in effect that an Idolatrous match.

Ifthly, as those Priests of old were not to be long in sorrow, or if they were, they could not rightly execute their function; so every true Christian in a higher order of Priesthood is a person dedicate to joy and peace, offering himself a lively sacrifice of praiere and thanksgiving, and there is no Christian duty that is not to be season'd and set off with cheerfulness; which in a thousand outward and intermitting crosses may yet be done well, as in this vale of tears, but in such a holome affliction as this, crushing the very foundations of his inmost nature, when he shall be forc't to love against a possibility, and to use dissimulation against his soule in the perpetuall and ceaseles duties of a husband, doubtles his whole duty of serving God must needs be blurr'd and tainted with a sad unpreparednesse and dejection of spirit, wherin God has no delight. Who sees not therefore how much more Christianly it would be to break by divorce that which is more broken by undue and forcible keeping, rather then *so cover the Altar of the Lord with continuall scawes, so that he regardeth not the offering any more,* rather then that the whole worship of a Christian mans life should languish and fade away beneath the weight of an immeasurable grieve and discouragement. And because some think the childr'n of a second matrimony succeeding a divorce would not be a holy seed, it hinder'd not the Jews from being so, and why should we not think them more holy then the off-spring

of a former ill-twisted wedlock, begott'n only out of a bestiall necessitie without any true love or contentment, or joy to their parents, so that in some sense we may call them the *children of wrath* and anguish, which will as little conduce to their sanctifying, as if they had been bastards; for nothing more then disturbance of mind suspends us from approaching to God. Such a disturbance especially as both assaults our faith and trust in Gods providence, and ends, if there be not a miracle of virtue on either side, not onely in bitterness and wrath, the canker of devotion, but in a desperate and vicious carelesnes; when he sees himselfe without fault of his, train'd by a deceitfull bait into a snare of misery, betrai'd by an alluring ordinance, and then made the thrall of heavines and discomfort by an undivorcing Law of God, as he erroneously thinks, but of mans iniquitie, as the truth is; for that God preferres the free and cheertull worship of a Christian, before the grievous and exacted obseruance of an unhappy marriage, besides that the generall maximes of Religion assurc us, will be more manifest by drawing a parallell argument from the ground of divorcing an Idolatresse, which was, lest she should alienate his heart from the true worship of God: and what difference is there whether she pervert him to superstition by her enticing sorcery, or disenable him in the whole service of God through the disturbance of her unhelpfull and unsit society; and so drive him at last through murmurings and despair to thoughts of Atheisme; neither doth it lessen the cause of separating in that the one willingly allures him from the faith, the other perhaps unwillingly drives him; for in the account of God it comes all to one that the wife looses him a servant; and therfore by all the united force of the *Decalogue* she ought to be disbanded, unless we must set mariage above God and charity, which is a doctrine of devils no lesse then forbidding to marry.

C H A P. VIII.

That an idolatrous Heretick ought to be divorce't after a convenient space given to hope of conversion. That place of Corinth. 7. refer'd from a twofold erroneous exposition, and that the common expositors flatly contradict the moral law.

And here by the way to illustrate the whole question of divorce, ere this treatise end, I shall not be loath to spend a few lines in hope to give a full resolve of that which is yet so much controvereted, whether an idolatrous heretick ought to be divorce'd. To the res-

solving wherof we must first know that the *Jews* were commanded to divorce an unbelieveing Gentile for two causes : first, because all other Nations, especially the *Canaanites* were to them unclean. Secondly, to avoid seduement. That other Nations were to the *Jews* impure, even to the separating of mariage, will appear out of *Exod.* 34.16. *Dent.* 7.3. 6. compar'd with *Ezra* 9. 2. alio chap. 10. 10, 11. *Nehem.* 13.30. This was the ground of that doubt rais'd among the *Corinthians* by some of the Circumcision ; Whether an unbelievever were not still to be counted an unclean thing, so as that they ought to divorce from such a person. This doubt of theirs S. *Paul* removes by an Evangelicall reaon, having respect to that vision of S. *Peter*, wherin the distinction of clean and unclean being abolisht, all living creatures were sanctified to a pure and Christian use, and mankind especially, now invited by a general call to the cov'nant of grace. Therefore faith S. *Paul*, *The unbelieveing wife is sanctify'd by the husband*; that is, made pure and lawfull to his use ; so that he need not put her away for fear lest her unbelief should defile him ; but that if he found her love stil towards him, he might rather hope to win her. The second reason of that divorce was to avoid seduement, as is prov'd by comparing those places of the Law, to that which *Ezra* and *Nehem* ab did by divine warrant in compelling the *Jew* to forgoe their wives. And this reason is morall and perpetuall in the rule of Christian faith without evasion. Therfore saith the Apostle 2 Cor. 6. *This yoke not together with infidels*, which is interpreted of marriage in the first place. And although the former legall pollution be now don off, yet there is a spirituall contagion in Idolatry as much to be shun'd ; and though seduement were not to be fear'd, yet where there is no hope of converting, there always ought to be a certain religious aversation and abhorring, which can no way sort with marriage. Therfore saith S. *Paul*, *What fellowship hath righteousness with unrighteousnesse? what communion hath light with darkness? what concord hath Christ with Belial? what part hath he that believeth with an infidel?* And in the next verse but one he moralizes and makes us liable to that command of *Isaiah*, *Wherefore come out from among them, and be ye separate, saith the Lord, touch not the unclean thing, and I will receive ye.* And this command thus Gospelliz'd to us, hath the same force with that wheron *Ezra* grounded the piious necessity of divorcing. Neither had he other commission for what he did, then such a generall command in *Dent.* as this, may not so direct as this; for he is bid there not to marry, but not bid to divorce,

voree, and yet we see with what a zeal and confidence he was the author of a generall divorce between the faithfull and unfaithfull seed. The Gotpell is more plainly on his side according to thres of the Evangelists, then the words of the Law ; for where the case of divorce is handled with such a severity as was fitteſt to aggravate the fault of unbounded licence ; yet ſtill in the ſame chapter when it comes into question afterwards whether any civill reſpect, or natural relation which is deareſt, may be our plea to diuid, or hinder, or but delay our duty to religion, we heare it determin'd that father and mother, and wife also is not only to be hated, but forsak'n, if we mean to inherit the great reward there promis'd. Nor will it ſuffice to be put off by ſaying we muſt forſake them onely by not conſenting or not complying with them, for that were to be don, and roundly too, though beig of the ſame faith they ſhould but ſeek, out of a tieſhy tendernes to weak'n our Christian fortitude with worldly perfwafions, or but to unſettle our conſtanſie with timorous and ſoftning ſuggeſtions : as we may read with what a vehemence *Job* the patien‐tent of men, rejected the desperat counſels of his wife ; and *Mofet* the meekeſt being throughly offend with the prophanē ſpeeches of *Zippora*, ſent her back to her father. But if they ſhall perpetually at our elbow ſeduce us from the true worship of God, or defile and dailiſcandalize our conſcience by their hopeles continuance in miſbelief, then ev'n in the due progreſſe of reaſon, and that ever-equaſ proportion which justice proceeds by, it cannot be imagin'd that this cited place commands leſſe then a totall and finall ſeparation from ſuch an adherent ; at leaſt that no force ſhould be uſ'd to keep them together: while we remember that God commanded *Abraham* to ſend away his irreligious wife and her ſon for the offences which they gave in a pious family. And it may be queſt that *David* for the like cauſe diſpoſed of *Micahel* in ſuch a ſort, as little differ'd from a diſmissiōn. Therefore againſt reiterated ſcandals and ſeducements which never ceaſe, much more can no other remedy or retirement be found but absolute departure. For what kind of matrimony can that remain to be, what oþe dutie between ſuch can be perform'd as it ſhould be from the heart, when their thoughts and ſpirits flic aſunder as farre as heaven from hell; eſpecially if the time that hope ſhould ſend forth her expeſted bloſſoms be paſt in vain. It will eaſily be true that a father or brother may be hated zealously, and lovd civilly or naturally ; for thoſe duties may be perform'd at diſtance, and doe admit of any long abſence : but how the peace and perpetu‐

all cohabitation of marriage can be kept, how that benevolent and intimate communion of body can be held with one that must be hated with a most operative hatred, must be forlak'n and yet continually dwelt with and accompanied, he who can distinguish, hath the gift of an affection very oddly divided and contriv'd: while others both just and wise, and *Salomon* among the rest, if they may not hate and forsake as *Moses* enjoyns, and the Gospell imports, will find it impossible not to love otherwile then will sort with the love of God, whose jealousie brooks no corrivall. And whether is more likely, that Christ bidding to forsake wife for religion, meant it by divorce as *Moses* meant it, whose Law grounded on morall reason, was both his office and his essence to maintain, or that he should bring a new morality into religion, not only new, but contrary to an unchangeable command, and dangerously derogating from our love & worship of God. As if when *Moses* had bid divorce absolutely, and Christ had said, hate & forsake, and his Apostle had said, no communion with Christ & Belial, yet that Christ after all this could be understood to say, divorce not, no not for religion, seduce, or seduce not. What mighty and invisible Remora is this in matrimony able to demurre, and to contemne all the divorcive engines in heaven or earth. Both which may now passe away if this be true, for more then many jots or tittles, a whole morall Law is abolisht. But if we dare beleeve it is not, then in the method of religion, and to save the honour and dignity of our faith, we are to retreat, and gather up our selves from the obseruance of an inferior and civill ordinance, to the strict maintaining of a generall and religious command, which is written, *Thou shalt make no cov'nant with them*, Deut. 7. 2. 3. and that cov'nant which cannot be lawfully made, we have directions and examples lawfully to dissolve. *Allo Chron. 2. 19. Shouldst thou love them that hate the Lord?* No doublesse: for there is a certain scale of duties, there is a certain Hierarchy of upper and lower commands, which for want of studying in right order, all the world is in confusio[n].

Upon these principles I answer, that a right beleever ought to divorce an idolatrous heretick, unlesse upon better hopes: however that it is in the beleevers choice to divorce or not.

The former part will be manifest thus; first, an apostate idolater whether husband or wife seducing was to die by the decree of God; Deut. 13. 6. 9. that mariage therfore God himselfe dis-joyns: for others born idolaters the morall reason of their dangerous keeping, and

and the incomunicable antagony that is between Christ and Belial, will be sufficient to enforce the commandment of those two inspir'd reformers, Ezra and Nehemiah, to put an Idolater away as well under the Gospel.

The latter part, that although there be no seducement fear'd, yet if there be no hope giv'n, the divorce is lawfull, will appeare by this, that idolatrous marriage is still hatefull to God, therfore still it may be divorc't by the patern of that warrant that Ezra had; and by the same everlasting reason: Neither can any man give an account wherefore, if thole whom God joyns, no man may separate, it should not follow, that whom he joyns not, but hates to joyn, thole man ought to separeate. But saith the Lawyer, that which ought not have been don, once don, avails. I answer, this is but a crotchet of the Law, but that brought against it, is plain Scripture. As for what Christ spake concerning divorce, tis confess by all knowing men, he meant onely between them of the same faith. But what shall we say then to S. Paul, who seemes to bid us not divorce an Infidell willing to stay? We may safely say thus; that wrong collections have been hitherto made out of those words by modern Divines. His drift, as was heard before, is plain: not to command our stay in mariage with an Infidel, that had been a flat renouncing of the religious and morall Law; but to inform the *Corinthians* that the body of an unbeliever was not defiling it his desire to live in Christian wedlock shewd any likelihood that his heart was opening to the faith: and therfore advises to forbear departure so long, till nothing have been neglected to set forward a conversion: this I say he advites, and that with certain cautions; not commands: If we can take up so much credit for him, as to get him beleev'd upon his own word; for what is this els but his counsell in a thing indifferent, *to the rest speak I, not the Lord*; for though it be true that the Lord never spake it, yet from S. Paul's mouth we should have took it as a command, had not himself forewarn'd us, and disclaim'd; which, notwithstanding if we shall still avouch to be a command, he palpably denying it, this is not to expound S. Paul, but to out-face him. Neither doth it follow, but that the Apostle may interpose his judgement in a case of Christian liberty without the guilt of adding to Gods word. How doe we know mariage or single life to be of choice, but by such like words as these, *I speak this by permission, not of commandment, I have no command of the Lord, yet I give my judgement*. Why shall not the like words have leave to signifie a freedom in this our present question,

though Beza deny. Neither is the Scripture hereby lesse inspir'd because S. Paul confesses to have writt'n therein what he had not of command; for we grant that the Spirit of God led him thus to express himselfe to Christian prudence in a matter which God thought best to leave uncommanded. Beza therefore must be warily read when he taxes S. *Austine* of *Blasphemy* for holding that S. Paul spake hear as of a thing indifferent. But if it must be a command, I shall yet the more evince it to be a command that we should herein be left free: and that out of the Greek word us'd in the 12.v. which instructs us plainly, there must be a joyn't assent and good liking on both fides; he that will not deprave the Text, must thus render it; *If a brother have an unbelieving wife, and she joyne in consent to dwell with him* (which cannot utter lesse to us then a mutuall agreement) let him not put her away for the meer surmisse of Judaicall uncleannes: and the reason follows, for the body of an infidell is not polluted, neither to benevolence, nor to procreation. Moreover, this note of mutual complacencie forbids all offer of seducement; which to a person of zeal cannot be attempted without great offence: if therefore seducement be fear'd, this place hindres not divorce. Another caution was put in this supposed command, of not bringing the beleever into *bondage* hearby, which doubtles might prove extreme, if Christian liberty and conscience were left to the humor of a pagan straying at pleasure to play with, or to vex and wound with a thousand scandals and burdens, above strength to bear: If therfore the conceived hope of gaining a soul, come to nothing, then charity commands that the beleever be not wearied out with endlesse waiting under many grievances sore to his spirit; but that respect be had rather to the present suffering of a true Christian, then the uncertain winning of an obdur'd heretick. The counsell we have from S. Paul to hope, cannot countermand the moral and Evangelick charge we have from God to feare seducement, to separate from the misbeleever, the unclean, the obdurate. The Apostle wisheth us to hope, but does not send us a wooll-gathering after vain hope: he saith, *How knowest thou, O man, whether thou shalt save thy wife*, that is, till he try all due means, and set some reasonable time to himselfe after which he may give over washing an Ethiope, if he will heare the advice of the Gospell. *Cast not pearls before swine*, saith Christ himself. *Let him be to thee as a heathen*. *Shake the dust off thy feet*. If this be not enough, hate and forsake, what relation soever. And this also that follows, must appertain to the precept, *Let every man wherin he is call'd therin abide*

abdicew^t God. v. 24. that is, so walking in his inferior calling of mariage, as not by dangerous subjection to that ordinance, to hinder and distract the higher calling of his Christianity. Last, and never too oft remembred, whether this be a command or an advice, we must looke that it be so understood, as not to contradict the least point of morall religion that God hath formerly commanded, otherwise what doe we but set the morall Law and the Gospell at ci^vill war together: and who then shall be able to serve those two masters?

CHAP. IX.

That adultery is not the greatest breach of matrimony, than there may be other violations as great.

Now whether Idolatry or Adultery be the greatest violation of mariage, if any demand, let him thus consider, that among Christian Writers touching matrimony, there be three chiefe ends thereof agreed on; Godly society, next ci^vill, and thirdly, that of the mariage-bed. Of these the first in name to be the highest and most excellent, no baptiz'd man can deny; nor that Idolatry smites directly against this prime end, nor that such as the violated end is, such is the violation: but he who affirms adultery to be the highest breach, affirms the bed to be the highest of mariage, which is in truth a grosse and borish opinion, how common soever; as farre from the countenance of Scripture, as from the light of all clean philosophy, or ci^vill nature. And out of question the cheerfull help that may be in mariage toward sanctity of life, is the purest and so the noblest end of that contract: but if the particular of each person be consider'd, then of those three ends which God appointed, that to him is greatest which is most necessary: and mariage is then most brok'n to him, when he utterly wants the fruition of that which he most sought therin, whether it were religious, ci^vill, or corporall society. Of which wants to do him right by divorce only for the last and meanest, is a perverse injury, and the pretended reason of it as frigid as frigidity it selfe, which the *Code* and *Canon* are only sensible of. Thus much of this controversie. I now return to the former argument. And having shewn that disproportion, contrariety, or unnessesse of mind may justly be divorc't, by proving already that the prohibition therof opposes the expresse end of Gods institution, suffers not mariage to satisfie that intellectuall and innocent desire which God himself kindl'd in man to be the bond of wedlock, but only to remedy a sublunary and bestial burning, which frugal diet

without mariage would easily chast'n. Next that it drives many to transgresse the conjugal bed, while the soule wanders after that satisfaction which it had hope to find at home, but hath mis't. Or els it sits repining even to Atheism; finding it self hardly dealt with, but misdeeming the cause to be in Gods Law, which is in mans unrighteous ignorance. I have shew'n also how it unties the inward knot of mariage, which is peace and love (if that can be unti'd which was never knit) while it aimes to keep fast the outward formalitie; how it lets perish the Christian man, to compel impossibly the maried man.

CHAP. X.

The Sixth Reason of this Law, that to prohibit divorce sought for natural causes is against nature,

THE sixt place declares this prohibition to be as respectlesse of human nature as it is of religion, and therfore is not of God. He teaches that an unlawfull mariage may be lawfully divorc't. And that those who having throughly discern'd each others disposition which oft-times cannot be till after matrimony, shall then find a powerful reluctance and recoile of nature on either side blasting all the content of their mutuall society, that such persons are not lawfully married (to use the Apostles words) *Say, if these things as a man, or saith not the Law also the same? for it is writ'n, Deut. 22. Thou shalt not sow thy vineyard with divers seeds, lest thou defile both. Thou shalt not plow with an Ox and an Ass together, and the like.* I follow the pattern of St. Pauls reasoning; *Doth God care for Asses and Oxen; how ill they yoke together, or is it not said altogether for our sakes? for our sakes no doubt this is writ'n.* Yea the Apostle himself in the forecited 2 Cor. 6. 14. alludes from that place of Deut. to forbid mis-yoking mariage; as by the Greek word is evident, though he instance but in one example of mis-matching with an Infidell: yet next to that what can be a fouler incongruity, a greater violence to the reverend secret of nature, then to force a mixture of minds that cannot unite, and to sowe the furrow of mans nativity with seed of two incoherent and uncombining dispositions; which act being kindly and voluntarie, as it ought, the Apostle in the language he wrote call'd *Engeis*, and the Latines *Benevolence*, intimating the original therof to be in the understanding and the will; if not, surely there is nothing which might more properly be call'd a malevolence rather; and is the most injurious and unnatural tribute that can be extorted from a person endew'd

dew'd with reason, to be made pay out the best substance of his body, and of his soul too, as some think, when either for just and powerfull causes he cannot like, or from unequall causes finds not recompence. And that there is a hidden efficacie of love and hatred in man as wel as in other kinds, not morall, but naturall, which though not alwayes in the choyce, yet in the successe of mariage wil ever be most predominant, besides daily experience, the author of *Ecclesiasticus*, whose wisedom hath set him next the Bible, acknowledges, 13. 16.

A man, saith he, *will cleave to his like*. But what might be the cause, whether each ones allotted *Genius* or proper Starre, or whether the supernall influence of Schernes and angular aspects or this elemen-tall *Crescere* here below, whether all these jointly or singly meeting friendly, or unfriendly in either party, I dare not, with the men I am likest to clash, appear so much a Philosopher as to conjecture.

The ancient proverb in *Homer* lesse abstruse intitles this worke of leading each like person to his like, peculiarly to God himselfe; which is plain enough also by his naming of a meet or like help in the first espousall instituted; and that every woman is meet for every man, none so absurd as to affirm. Seeing then there is indeed a twofold Seminary or stock in nature, from whence are deriv'd the issues of love and hatred distinctly flowing through the whole massie of created things, and that Gods doing ever is to bring the due likenesses and harmonies of his workes together, except when out of two contraries met to their own destruction, he moulds a third existence, and that it is error, or some evil Angel which either blindly or maliciously hath drawn together in two persons ill imbarke in wedlock the sleeping discords and enmitiess of nature lull'd on purpose with some fale bait, that they may wake to agony and strife, later then prevention could have wisht, if from the bent of just and honest intentions beginning what was begun, and so continuing, all that is equall, all that is fair and possible hath been tri'd, and no accommodation likely to succeed, what folly is it still to stand combatting and battering against invincible causes and effects, with evill upon evill, till either the best of our dayes be linger'd out, or ended with some speeding sorrow. The wise *Ecclesiasticus* advites rather, 37. 27. *My sonne, prove thy soule in thy life, see what is evill for it, and give not that unto it*. Reason he had to say so; for if the noysomnesse or disfigurement of body can soon destroy the sympathy of mind to wedlock duties, much more wil the annoyance and trouble of mind infuse it selfe into all the faculties and acts of the body, to render them

their invalid, unkindly, and even unrightly against the fundamental law book of nature, which Moses never thwarted, but reverences: therefore he commands us to force nothing against sympathy or naturall order, no not upon the most abject creatures; to shew that such an indignity cannot be offer'd to man without an impious crime. And certainly those divine meditating words of finding out a meet and like help to man, have in them a consideration of more then the indefinite likeness of womanhood; nor are they to be made waste paper on, for the dulness of Canon divinity: no nor those other allegorick precepts of beneficence fetcht out of the closet of nature to teach us goodness and compassion in not compelling together unmatchable societies or if they meet through mischance, by all consequence to disjoyn them, as God and nature signifies and lectures to us not onely by those recited decrees, but ev'n by the first and last of all his visible works; when by his divorcing command the world first rose out of Chaos, nor can be renew'd again out of confusion but by the separating of unmeet consorts.

CHAP. XI.

The seventh reason, That sometimes continuance in marriage may be evident by the shortening or endangering of life to either party, both Law and divinitie concluding that life is to be prefer'd before marriage the intended solace of life.

Eventhly, The Canon Law and Divines consent, that if either party be found contriving against the others life, they may be sever'd by divorce; for a sin against the life of mariage, is greater then a sin against the bed: the one destroyes, the other but defiles it. The same may be said touching those persons who being of a pensive nature and cours of life, have sum'd up all their solace in that free and lightsome conversation which God and man intends in marriage: wheroft when they see themselves depriv'd by meeting an unsociable consort, they oft-times resent one anothers mistake so deeply, that long it is not ere grieve end one of them. When therfore this danger is foreseen, that the life is in perill by living together, what matter is it whether helpeless griefe, or wilfull practise be the cause; This is certain, that the peservation of life is more worth then the compulsory keeping of mariage; and it is no lesse then crueltie to force a man to remain in that state as the solace of his life, which he and his friends know will be either the undoing or the disheartning of his life. And what is life without the vigor and spiritfull exercise

of life? how can it be usefull either to private or publick employ-
ment? shall it therfore be quite dejected, though never so valuable,
and left to moulder away in heavines for the superstitious and im-
possible performance of an ill-driv'n bargain? Nothing more invio-
lable then vowes made to God: yet we read in *Number*: that if a wife
had made such a vow, the meer will and authoritie of her husband
might break it: how much more may he breake the error of his own
bonds with an unsuit and mistak'n wife, to the saying of his welfare,
his life, yea his faith and vertue from the hazard of over-strong tem-
ptations; for if man be Lord of the Sabbath, to the curing of a Fever,
can he be lesse then Lord of mariage in such important casues as
these?

CHAP. XII.

The eighth reason, It is probable, or rather certain, that every one who happens to marry, hath not the calling, and therfore upon unfitnesse found and consider'd, force ought not to be us'd.

Eightly, It is most sure that some ev'n of those who are not plainly defective in body are yet destitute of all other mariagable gifts, and consequently have not the calling to marry; unless no-
thing be requisite thereto but a meer instrumentall body; which to
affirm is to that unanimous Covenants reproach: yet it is as sure
that many such, not of their own desire, but by the perswasion of
friends, or not knowing themselves, doe often enter into wedlock;
where finding the difference at length between the duties of a mar-
ried life, and the gifts of a single life; what unsuit of mind, what
wearisomnesse, what scruples and doubts to an incredible offence
and displeasure are like to follow between, may be soon imagin'd:
whom thus to shut up, and immure together, the one with
a mischoson mate, the other in a mistak'n calling, is not a course
that Christian wisedome and tendernesse ought to use. As for the
custome that some parents and guardians have of forcing marriages,
it will be better to say nothing of such a strage inhumanity, but on-
ly this, that the Law which gives not all freedom of divorce to any
creature endu'd with reason to assaviate is next in cruelty ex-

CHAP. XIII.

The ninth reason, Because marriage is not a vice or corruption, but a benefit to Society, whereof cannot reasonably be had, there can be no enemy to mariage.

*ken for the good of man. Marriage the Papists Sacrament, and unfit marriage
the Protestants Idol.*

Ninthly, I suppose it will be allow'd us that mariage is a human Society, and that all human society must proceed from the mind rather then the body, els it would be but a kind of animall or beastish meeting; if the mind therfore connot have that due company by mariage, that it may reasonably and humanly desire, that mariage can be no human society, but a certain formality; or gilding over of little better then a brutish congreſſe, and so in very wisdomē and purenesſe to be dissolv'd.

But mariage is more then human, *the Covenant of God*, Prov. 2. 17. therfore man cannot dissolve it. I answer, if it be more then human, so much the more it argues the chiefē society thereof to be in the soule rather then in the body, and the greatest breach therof to be unfitness of mind rather then defect of body: for the body can have least affinity in a covenant more then human, so that the reason of dissolving holds good the rather. Again, I answer, that the Sabbath is a higher institution, a command of the first Table, for the breach wherof God hath farrre more and oftner testify'd his anger, then for divorces, which from *Moses to Malachy*, he never took displeasure at, nor then neither, if we mark the Text; and yet as oft as the good of man is concern'd, he not onely permits, but commands to break the Sabbath. What covenant more contracted with God, and leſſe in mans power, then the vow which hath once past his hips? yet if it be found rash, if offensive, if unfruitfull either to Gods glory or the good of man, our doctrine forces not error and unwillingnes into ſomly to keep it, but counſels wiſdomē and better thoughts boldly to break it; therfore to enjoyn the indiſſoluble keeping of a mariage found unfit againſt the good of man both ſoul and body, as hath bin evident, is to make an Idol of mariage, to advance it above the worship of God and the good of man, to make it a tranſcendent command, above both the ſecond and the first Table, which is a moſt prodigious doctrine.

Next, wheras they cite out of the *Proverbs*, that it is the *Covenant of God*, and therfore more then human, that conſequence is manifeſtly ſafe: for ſo the covenant which *Zedekiah* made with the Infidell King of *Babel*, is call'd the *Covenant of God*. Ezek. 17. 19. which would be ſtrange to heare counted more then a human covenant. So every covenant between man and man, bound by oath, may be call'd the covenant

covenant of God, because God therin is attested. So of mariage he is the authour and the witness; yet hence will not follow any divine affliction more then what is subordinate to the glory of God and the main good of either party ; for as the glory of God and their esteemed fitness one for the other, was the motive which led them both at first to think without other revelation that God had joyn'd them together. So when it shall be found by their apparent unfitness, that thair continuing to be man and wife is against the glory of God and their mutuall happiness, it may assure them that God never joyn'd them; who hath reveal'd his gracious will not to set the ordinance above the man for whom it was ordain'd : not to canonize mariage either as a tyranness or a goddesse over the enfranchiz'd life and soul of man : for wherin can God delight , wherin be worshipt, wherein be glorify'd by the forcible continuing of an improper and ill-yoking couple ? He that lov'd not to see the disparity of leverall cattell at the plow, cannot be pleas'd with any vast unmeetnesse in mariage. Where can be the peace and love which must invite God to such a house, may it not be fear'd that the not divorcing of such a helplesse disagreement, will be the divorcing of God finally from such a place ? But it is a triall of our patience they say : I grant it : but which of *Job's* afflictions were sent him with that law, that he might not use means to remove any of them if he could ? And what if it subvert our patience and our faith too ? Who shall answer for the perishing of all those soules perishing by stubborn expositi-
ons of particular and inferior precepts against the generall and su-
preme rule of charity ? They dare not affirm that mariage is either a Sacrament, or a mystery, though all those sacred things give place to man, and yet they invest it with such an awfull sanctity, and give it such adamantine chains to bind with, as if it were to be worshipt like some Indian deity, when it can conferre no blessing upon us, but works more and more to our misery. To such teachers the saying of S. Peter at the Councell of *Jerusalem* will doe well to be apply'd : *Why tempe ye God to put a yoke upon the necke of Christian men, which neither the Jews, Gods ancient people, nor we are able to bear : and nothing but unwary expounding hath brought upon us.*

CHAP. XIV.

Considerations concerning Familisme, Antinomianisme, &c. why it may be thought that such opinions may proceed from the undue restraint of some just liberty, than which no greater canse to contemne discipline.

To these considerations this also may be added as no improbable conjecture; seeing that sort of men who follow *Anabaptism, Familism, Antinomianism*, other fanatick dreams (if we understand them not amisse) be such most commonly as are by nature addicted to a zeal of eligion, of life also not debauish, and that their opinions having full swinge, do end in satisfaction of the flesh, it may come with reaon into the thoughts of a wise man, whether all this proceed not partly, if not chiefly, from the restraint of some lawfull liberty, which ought to be giv'n men, and is deny'd them. As by Phyfick we learn in menstrual bodies, where natures current hath been stopt, that the suffocation and upward forcing of some lower part, affects the head and inward sense with dotage and idle fancies. And on the other hand, whether the rest of vulgar men not so religiously profesing, do not give themselvs much the more to whoredom and adulteries, loving the corrupt and venial discipline of clergie Courts, but hating to heare of perfect reformation: when as they foresee that then fornication shall be austerey censur'd, adultery punish't, and mariage the appointed refuge of nature, though it hap to be never so incongruous and displeasing, must yet of force be worn out, when it can be to no other purpose but of strife and hatred, a thing odious to God. This may be worth the study of skilfull men in Theology, and the reason of things: and lastly to examine whether some undue and ill grounded strictnesse upon the blameleſſe nature of man, be not the caufe in those places where already reformation is, that the discipline of the Church so often and so unavoidably brok'n, is brought into contempt and derision. And if it be thus; let those who are still bent to hold this obstinate *literality*, so prepare themselves as to share in the account for all these transgressions, when it shall be demanded at the last day by one who will ſcan and fit things with more then a literall wisedome of enquiry. For if these reasons be duly ponder'd, and that the Gospell is more jealous of laying on excessive burdens then ever the Law was, left the ſoule of a Christian which is inestimable, ſhould be over-tempeted and cast away; conſidering also that many properties of nature, which the power of regeneration it ſelfe never alters, may cauſe diſ-

like of conversing even between the most sanctify'd, which continually grating in harsh tune together, may breed some jarre and discord, and that end in rancor and strife, a thing so opposite both to mariage and to Christianity, it would perhaps be lesse schandall to divorce a naturall disparity, then to link violently together an unchristian dissention, committing two enshred soules inevitably to kindle one another, not with the fire of love, but with a hatred *inconcileable*, who were they disfever'd, would be straight friends in any oþer relation. But if an alphabeticall servility must be still urged, it may so fall out; that the true Church may unwittingly use as much cruelty in forbidding to divorce, as the Church of Antichrist doth wilfully in forbidding to marry.



THE SECOND BOOK.

CHAP. I.

The Ordinance of Sabbath and marriage compar'd. Hyperbole no unfrequent figure in the Gospel. Excess com'd by contrary excess. Christ neither did, nor could abrogate the Law of divorce, but only reprove the abuse thereof.



Itherto the Position undertak'n hath bin declar'd, and prov'd by a Law of God; that Law prov'd to be moral, and unabolishable for many reasons equal, honest, charitable, just, annext thereto. It follows now that those places of Scripture which have a seeming to revoke the prudence of Moses, or rather that mercifull decree of God, be forthwith explain'd and reconcil'd. For what are all these reasonings worth, will some reply, whenas the words of Christ are plainly against all divorce, except *in case of fornication*. To whom he whose minde were to answer no more but this, *except also in case of charity*, might safely appeal to the more plain words of Christ in defence of so excepting. *Thou shalt doe no manner of worke* saith the commandment of the Sabbath. Yes saith Christ works of charity. And shall we be more severe in paraphrasing the considerat and tender Gospel, then he was in expounding the rigid and peremptory Law? What was ever in all appearance lesse made for man, and more for God alone then the Sabbath? yet when the good of man comes

into

into the scales, we hear that voice of infinite goodness and benignity that *Sabbath was made for man, not man for Sabbath*. What thing ever was more made for man alone and less for God then marriage? And shall we load it with a cruel and senceles bondage utterly against both the good of man and the glory of God? Let who so will now listen, I want neither pall nor mitre, I stay neither for ordination or induction, but in the firm faith of a knowing Christian, which is the best and truest endowment of the keyes, I pronounce, the man who shall bind so cruelly a good and gracious ordinance of God, hath not in that the Spirit of Christ. Yet that every text of Scripture seeming opposite may be attended with a due exposition, this other part ensues, and makes account to find no slender arguments for this assertion out of those very Scriptures, which are commonly urg'd against it.

First therefore let us remember as a thing not to be deny'd, that all places of Scripture wherin just reason of doubt arises from the letter, are to be expounded by considering upon what occasion every thing is set down: and by comparing other Texts. The occasion which induc't our Saviour to speak of divorce, was either to convince the extravagance of the Pharises in that point, or to give a sharp and vehement answer to a tempting question. And in such cases that we are not to repose all upon the literall terms of so many words, many instances will teach us: Wherin we may plainly discover how Christ meant not to be tak'n word for word, but like a wise Physician, administering one excesse against another to reduce us to a perfect mean: Where the Pharises were strict, there Christ seems remiss; where they were too remiss, he saw it needfull to seem most severe: in one place he censures an unchaste look to be adultery already committed: another time he passes over actuall adultery with less reproof then for an unchaste look; not so heavily condemning secret weaknes, as open malice: So heer he may be justly thought to have giv'n this rigid sentence against divorce, not to cut off all remedy from a good man who finds himself consuming away in a disconsolate and uninjoy'd matrimony, but to lay a bridle upon the bold abuses of those over-weenng *Rabbies*; which he could not more effectually doe, then by a countersway of restraint curbing their wild exorbitance almost into the other extreme: as when we bow things the contrary way, to make them come to their naturall straitenesse. And that this was the only intention of Christ is most evident; if we attend but to his own words and protestation made in the same Sermon, not many verses before he treats of divorcing, that he came

not

not to abrogate from the Law one jot or tittle, and denounces against them that shall so teach.

But S. Luke, the verie immediatly before going that of divorce inserts the same caveat, as if the latter could not be understood without he former; and as a witnesse to produce against this our wilfull mistake of abrogating, which must needs confirm us that what ever els in the political law of more special relation to the Jews might cease to us, yet that of those precepts concerning divorce, not one of them was repeal'd by the doctrine of Christ, unless we have vow'd not to beleeve his own cautious and immediat protestion; for if these our Saviours words inveigh against all divorce, and condemn it as adultery except it be for adultery, and be not rather understand against the abuse of those divorces permitted in the Law, then is that Law of Moses, Deut. 24.1. not onely repeal'd and wholly annull'd against the promise of Christ and his known profession, not to meddle in matters Judicial, but that which is more strange, the very substance and purpose of that Law is contradicte and covinc't both of injustice and impurity as having authoriz'd and maintain'd legall adultery by statute. Moses also cannot scape to be guilty of unequall and unwile decrees, punishing one act of secret adultery by death, and permitting a whole life of open adultery by Law. And albeit Lawyers write that some politcall edicts, though not approv'd, are yet allow'd to the scum of the people, and the necessity of the times; these excuses have but a weak pulse: for first, we read, not that the scoundrel people, but the choicest, the wisest, the holiest of that nation have frequently us'd these lawes, or such as these in the best and holiest times. Secondly, be it yeelded, that in matters not very bad or impure, a huinan law giver may slacken something of that which is exactly good, to the ditposition of the people and the times: but if the perfect, the pure, the righteous law of God, for so are all his statutes and his judgementts, be found to have allow'd smoothly without any certain reprehension, that which Christ afterward declares to be adultery, how can we free this Law from the horrible endightment of being both impure, unjust, and fallacious.

CHAP. II.

How divorce was permitted for hardness of heart, cannot be understood by the common exposition. That the Law cannot permit, much lessse enact a permission of sin.

Neither wil it serve to say this was permitted for the hardnes of their hearts in that sense as it is usually explain'd, for the Law

were then but a corrupt and erroneous School-master, teaching us to dash against a vitall maxim of religion, by doing fou l'vill in hope of some uncertain good.

This onely Text not to be match't again throughout the whole Scripture, wherby God in his perfect Law should seem to have granted to the hard hearts of his holy people under his owne hand, a civill immunity and free charter to live and die in a long successive adultery, under a covenant of works, till the *Messiah*, and then that indulgent permission to be strictly deny'd by a covnant of grace; besides the incoherence of such a doctrine, cannot, must not be thus interpreted, to the raising of a paradox never known til then, onely hanging by the twin'd thred of one doubtfull Scripture, against so many other rules and leading principles of religion, of justice, and purity of life. For what could be granted more either to the fear, or to the lust of any tyrant, or politician, then this authority of *Moses* thus expounded; which opens him a way at will to damme up justice, and not onely to admit of any *Romish* or *Austrian* dispences, but to enact a statute of that which he dares not seeme to approve, ev'n to legitimate vice, to make sianc it selfe, the ever alien & vassal sin, a free Citizen of the Common-wealth, pretending onely these or these plausible reas ons. And well he might, all the while that *Moses* shall be alledg'd to have done as much without shewing any reason at all. Yet this could not enter into the heart of *David*, *Psal. 94. 20.* how any such autority as endevours *so fashion wickednes by a law*, should derive it selfe from God. And *Isaiab* layes *woe upon them that decree unrighteous decrees, 10. 1.* Now which of these two is the better Lawgiver, and which deserves most a woe, he that gives out an edict singly unjust, or he that confirms to generations a fixt and unmolested impunity of that which is not onely held to be unjust, but also unclean, and both in a high degree, not only as they themselves affirm an injurious expulsion of one wife, but also an unclean freedom by more then a patent to wed another adulterously? How can we therfore with safety thus dangerously confine the free simplicite of our Saviours meaning to that which meerly amounts from so many letters, whenas it can consist neither with his former and cautionary words, nor with other more pure and holy principles, nor finally with the scope of charity, commanding by his exprefse commission in a higher strain. But all rather of necessity must be understood as only against the abuse of that wife and ingenu-

ingenuous liberty which Moses gave, and to terrifie a roaving conscience from sinning under that pretext.

CHAP. III.

That to allow sin by Law, is against the nature of Law, the end of the law-giver and the good of the people. Impossible therefore in the Law of God. That it makes God the author of sin, more then any thing objected by the Jesuits or Arminians against Predestination.

BUT let us yet further examin upon what confideration a Law of licence could be thus giv'n to a holy people for the hardness of heart. I suppose all wil answ're that for some good end or other. But here the contrary shall be prov'd, First, that many ill effects, but no good end of such a sufferance can be shewn; next, that a thing unlawful can for no good end whatever be either don or allow'd by a positive law. If there were any good end aim'd at, that end was then good, either as to the Law, or to the lawgiver licencing; or as to the person licenc't. That it could not be the end of the Law, whether Moral or Judiciall to licence a sin, I prove easily out of Rom.5.20. *The Law enter'd that the offence might abound,* that is, that sin might be made abundantly manifest to be hainous and displeasing to God, that so his offer'd grace might be the more esteem'd. Now if the Law instead of aggravating and terrifying sin, shall give out licence, it foils it selfe, and turns recreant from its own end: it forestalls the pure grace of Christ which is through righteousness, with impure indulgences which are through sin. And instead of discovering sin, for by the Law is the knowledge therof saith S. Paul, and that by certain and true light for men to walk in safely, it holds out fals and dazzling fires to stumble men: or like those miserable flies to run into with delight, and be burnt: for how many soules might easily think that to be lawfull which the Law and Magistrate allow'd them? Again we read, 1 Tim.1.5. *The end of the Commandment is charity, out of a pure heart, and of a good conscience, and of faith unfaid.* But never could that be charity to allow a people what they could not use with a pure heart, but with conscience and faith both deceiv'd, or els despis'd. The more particular end of the Judicial Law is set forth to us clearly, Rom.13. that God hath giv'n to that Law *a sword not in vain, but to be a terror to evil works, a revenge to execute wrath upon him that doth evil.* If this terrible commission should but forbearre to punish wickednes, were it other to be accounted then partial and unjust? but if it.

begin to write indulgence to vulgar uncleanness can it doe more to corrupt and shame the end of its own being ? Lastly, if the Law allow sin, it enters into a kind of covenant with sin, and if it doe there is not a greater sinner in the world then the Law it selfe. The Law, to use an allegory somthing different from that in *Phil. Iudens* concerning Amaleck, though haply more significant, the Law is the Israelite, and hath this absolute charge given it Deut. 25. *To blot out the memory of sin the Amalickite from under heav'n, not to forget it.* Again, the Law is the Israelite, and hath this expresse repeated command *to make no covenant with sin the Canaanite*, but to expell him, lest he prove a snare. And to say truth it were too rigid and reasonlesse to proclame such an enmity between man and man, were it not the type of a greater enmity between law and sin. I speake ev'n now, as it sin were condemn'd in a perpetual *villenage* never to be free by law, never to be *manumitted*: but iure sin can have no tenure by law at all but is rather an eternal outlaw, and in hostility with law past all attonement: both *diagonal contraries*, as much allowing one another, as day and night together in one hemisphere. Or if it be possible, that sin with his darknes may come to composition, it cannot be without a foul eclipse, and twylight to the law, whose brightness ought to surpasre the noon. Thus we see how this unclean permittance defeats the sacred and glorious end both of the Moral and Judicial Law.

As little good can the lawgiver propose to equity by such a lavish remisnes as this: if to remedy hardnes of heart, *Paraeus* and other divines confess, it more encreases by this liberty, then is lessn'd: and how is it probable that their hearts were more hard in this that it should be yeelded to, then in any other crime? Their hearts were set upon *ulury*, and are to this day, no Nation more; yet that which was the endamaging only of their estates, was narrowly forbid; this which is thought the extreme injury and dishonour of their Wives and daughters with the defilement also of themselves, is bounteously allow'd. Their hearts were as hard under their best Kings to offer in high places, though to the true God; yet that but a small thing is strictly forwarn'd; this accounted a high offence against one of the greatest moral duties, is calmly permitted and establisht. How can it be evaded but that the heavy censure of Christ should fall worse upon this lawgiver of theirs, then upon all the Scribes and Pharises? For they did but omit Judgement and Mercy to trifle in *Mint and Cummin*, yet all according to Law; but this their Law-giver altogether as punctuall in such niceties, goes marching on to adultere-

adulteries, through the violence of divorce by Law against Law. If it were such a cursed act of *Pilat* a subordinate Judge to *Cæsar*, overswayd by those hard hearts with much a doe to suffer one transgression of Law but once, what is it then with lesse a doe to publish a Law of transgression for many ages? Did God for this come down and cover the Mount of *Sinas* with his glory, uttering in thunder those his sacred Ordinances out of the bottomlesse treasures of his wisdome and infinit purenes to patch up an ulcerous and rott'n common-wealthe with strict and stern injunctions, to wash the skin and garments for every unclean touch, and such easie permission giv'n to pollute the soule with adulteries by publick authority, without disgrace, or question? No, it had bin better that man had never known Law or matrimony, then that such foul iniquity shoulde fast'nd upon the holy One of *Israel*, the Judge of all the earth, and such a peece of folly as *Belzebub* wold not commit, to divide against himself and pervert his own ends; or if he to compasse more certain mischief, might yeild perhaps to fain some good deed, yet that God should enact a licence of certain evill for uncertain good against His own glory and purenes, is abominable to conceive. And as it is destructive to the end of Law, and blasphemous to the honotir of the lawgiver licencing, so is it as pernicious to the person licenc't. If a private friend admorieth not, the Scripture saith *he hates his brother, and letts him perish*; but if he sooth him, and allow him in his faults, the Proverbs teach us *hast breeds a net for his neigbour ifeet, and worketh ruin*. If the Magistrate or Prince forget to administer due justice and restrain not sin, *Eli* himself could say *it made the Lord's people to transgresse*: But if he countenance them against law by his own example, what havock it makes both in Religion and vertue among the people may be guess by the anger it brought upon *Hophni* and *Phineas*, not to be appeas'd with sacrifice nor offering for evir. If the Law be silent to declare sin, the people must needs generally goe astray, for the Apostle himself saith, *he had not known lust but by the Law*: and surely such a Nation seems not to be under the illuminating guidance of God's law, but under the horrible doom rather of such as despise the Gospel, *he that is filthy, let him be filthy still*. But where the Law it selfe gives a warrant for sin, I know not what condition of misery to imagin miserable enough for such a people, unless that portion of the wicked, or rather of the damned, on whom God threatens in 11. Psalm, *to name names*: but that questionlesse cannot be by any Law, which the Apostle saith is a ministrer ordain'd of God unto our good, and not so many waies

waiies and in so high degree to our destruction, as we have now bin graduating. And this is all the good can come to the person licenc't in his hardness of heart.

I am next to mention that which because it is a ground in divinity, Rom. 3. will save the labour of demonstrating, unlesse her giv'n axioms be more doubted then in other Arts; (that a thing unlawfull can for no good whatsoever be done, much lesse allow'd by a positive law (although it be no lesse firm in the precepts of Philosophy.) And this is the matter why Interpreters upon that passage in *Hosea* will not consent it to be a true story, that the Prophet took a Harlot to wife, because God being a pure Spirit could not command a thing repugnant to his own nature, no not for so good an end as to exhibit more to the life a wholsom and perhaps a converting parable to many an Israelite. Yet that he commanded the allowance of adulterous and injurious divorces for hardnes of heart, a reason obscure and in a wrong sense, they can very favourily perswade themselves; so tenacious is the leuen of an old conceit. But they shift it, he permitted only. Yet silence in the Law is consent, and consent is accessory; why then is not the Law being silent, or not active against a crime, accessory to its own conviction, it self judging? For though we should grant, that it approvs not, yet it wills; and the Lawyers maxim is, that *the will compell'd is yet the will*. And though Aristotle in his Ethicks call this *a mixt action*, yet he concludes it to be voluntary and inexcusable, if it be evill. How justly then might human law and Philosophy rise up against the righteousness of *Moses*, if this be true which our vulgar Divinity Fathers upon him, yea upon God himselfe; not silently and only negatively to permit, but in his law to divulge a written and generall priviledge to commit and perfist in unlawfull divorces with a high hand, with security and no ill fame: for this is more then permitting or concurring, this is maintaining; this is warranting, this is protecting, yea this is doing evill, and such an evil as that reprobate lawgiver did, whose lasting infamy is engrav'n upon him like a surname *he who made Israel to sin*. This is the lowest pitch contrary to God that publick fraud and injustice can descend.

If it be affirm'd that God as being Lord may doe what he will; yet we must know that God hath not two wills, but one will, much lesse two contrary. If he once will'd adultery should be sinfull, and to be punish't by death, all his omnipotence will not allow him to will the allowance that his holiest people might as it were by his

own *Antinomie*, or counter-statute live unreprov'd in the same fact, as he himselfe esteem'd it, according to our common explainers. The hidden wayes of his providence we adore & search not; but the law is his reveled wil: his complete, his evident, and certain will; herein he appears to us as it were in human shape, enters into cov'nant with us, i'wears to keep it, binds himself like a just lawgiver to his own prescri-
ptions, gives himself to be understood by men, judges and is judg'd, measures and is commensurat to right reason; cannot require less of us in one cantle of his Law then in another, his legall justice
cannot be so fickle and so variable, sometimes like a devouring fire,
and by and by connivent in the embers, or, if I may so say, olcitant
and supine. The vigor of his Law could no more remit, then the
hallowed fire on his altar could be let goe out. The Lamps that
burnt before him might need snuffing, but the light of his Law
never. Of this also more beneath, in discussing a solution of *Ri-
vets*.

The Jesuits, and that sect among us which is nam'd of *Arminius*, are wont to charge us of making God the author of sinne in two degrees especially, not to speak of his permissions. 1. Because we hold that he hath decreed some to damnation, and consequently to sinne, say they: Next, because those means which are of saving knowledge to others, he makes to them an occasion of greater sinne. Yet consideringe the perfection wherin man was created, and might have stood, no decree necessitating his free will, but subsequent though not in time yet in order to causes which were in his owne power, they might, methinks be perswaded to absolve both God and us. When-
as the doctrine of *Plato* and *Chrysippus* with their followers the *Aca-
demics* and the *Stoics*, who knew not what a consummat and most ad-
orned *Pandora* was bestow'd upon *Adam* to be the nurse and guide of his arbitrary happiness and perseverane, I mean his native innocence and perfection, which might have kept him from being our true *Epimetheus*, and though they taught of *virtue* and *vice* to be both the gift of *divine destiny*, they could yet ~~not~~ reasons not invalid, to justifie the counsels of God and Fate from the insulſity of mortall tonges: That mans own will self-corrupted is the adequat and sufficient cause of his disobedience *besides Fate*; as *Homer* also wanted not to exprefse both in his *Iliad* and *Odysses*. And *Musilius* the Poet, although in his fourth book he tells of some *created both to sinne and punishment*; yet without murmurung and with an industrious cheerfulness acquits the *Deity*. They were not ignorant in their hea-
then

then lere, that it is most God-like to punish thote who of his creatures became his enemies with the greatest punishment; and they could attain also to think that the greatest, when God himselfe throws a man furthest from him; which then they held hee did, when he blinded, hard'n'd, and stirr'd up his offendors to finish, and pile up their desperat work since they had undertak'n it. To banish for ever into a locall hell, whether in the aire or in the center, or in that uttermost and bottomlesse gulph of *Ch.ios.*, deeper from holy blisse then the worlds diameter multiply'd. they thought had not a punishing so proper and proportionat for God to inflict, as to punish sinne with sinne. Thus were the common sort of Gentiles wont to think, without any wry thoughts cast vpon divine governance. And therefore *Cicero* not in his *Tusculan* or *Campanian* retirements among the learned wits of that age; but ev'n in the *Senat* to a mixt auditory (though he were sparing otherwise to broach his Philosophy among Statists and Lawyers) yet as to this point both in his oration against *Piso*, and in that which is about the answers of the Soothsayers against *Clodius*, he declares it publikly as no paradox to common ears, that God cannot punish man more, nor make him more miserable; then still by making him more sianfull. Thus we see how in this controversie the justice of God stood upright ev'n among heathen disputers. But if any one be truly, and not pretendedly zealous for Gods honour, here I call him forth before men and Angels, to use his best and most advised skill, lest God more unavoidably then ever yet, and in the guiltiest manner be made the author of sin: if he shall not onely deliver over and incite his enemies by rebuks to sin as a punishment, but shall by patent under his own broad seal allow his friends whom he would sanctify and save, whom he would unite to himselfe and not dis-joyne, whom he would correct by wholesome chastning, and not punish as hee doth the damned by lewd sinning, if he shall allow these in his Law the perfect rule of his own purest wil and our most edify'd conscience, the perpetrating of an odious and ~~man~~old sin without the least contesting. Tis wonder'd how there can be in God a secret, and a reveal'd will; and yet what wonder, if there be in man two answerable causes. But here there must be two revealed wills grapping in a fraternall warre with one another without any reasonable cause apprehended. This cannot be less then to ingraft sin into the substance of the law, which law is to provoke sin by crossing and forbidding, not by complying with it. Nay this is, which I tremble in uttering, to incarnat sin into the un-punishing

punishing, and well pleas'd will of God. To avoid these dreadfull consequences that tread upon the heels of those allowances to sin, will be a task of farre more difficulty then to appease those minds which perhaps out of a vigilant and wary conscience except against predestination. Thus finally we may conclude, that a Law wholly giving licence cannot upon any good consideration be giv'n to a holy people for hardnesse of heart in the vulgar sense.

CHAP. IV.

That if divorce be no command, no more is mariage. That divorce could be no dispensation if it were sinfull. The Solution of Rivetus, that God dispense's by some unknown way, ought not to satisfie a Christian mind.

Others think to evade the matter by not granting any Law of divorce, but onely a dispensation, which is contrary to the words of Christ, who himselfe calls it a *Law*, *Mark.* 10. 5. or if we speak of a command in the strictest definition, then mariage it selfe is no more a command then divorce, but onely a free permission to him who cannot contain. But as to dispensation I affirm, the same as before of the Law, that it can never be giv'n to the allowance of sin, God cannot give it neither in respect of himselfe, nor in respect of man: not in respect of himselfe, being a most pure essence, the just avenger of sin; neither can he make that cease to be a sinne, which is in it selfe unjust and impure, as all divorces they say were which were not for adultery. Not in respect of man; for then it must be either to his good or to his evill: Not to his good; for how can that be imagin'd any good to a sinner whom nothing but rebuke and due correction can save, to heare the determinate oracle of divine Law louder then any reproof dispensing and providing for the impunity and convenience of sin; to make that doubtfull, or rather lawfull, which the end of the law was to make most evidently hatefull. Nor to the evill of man can a dispence be given; for if the *Law* were ordain'd unto life, *Ro.* 7. 10. how can the same God publish dispences against that Law, which must needs be unto death? Absurd and monstrous would that dispence be, if any Judge or Law should give it a man to cut his own throat, or to damne himselfe. Dispence therefore presupposes full pardon, or els it is not a dispence, but a most baneful & bloody snare. And why should God enter covnant with a people to be holy, as the *Coram. and is holy, and just, and good, Ro.* 7. 12. and yet suffer an impure and treacherous dispence to mislead and betray them under the vizard of Law to a legitimate practice of uncleannessse. God is no covnant breaker, he cannot doe this.

Riverius, a diligent and learned Writer, having well waigh'd what hath been written by those founders of dispence, and finding the small agreement among them, would fain work himielfe afoot these rocks and quicksands, and thinks it best to conclude that God certainly did dispence, but by some way to us unknown, and so to leave it. But to this I oppole, that a Christian by no meane ought rest himselfe in such an ignorance ; whereby to many abiurdities will strait reflect both against the purity, justice, and wiſdome of God, the end also both of Law and Goipel, and the comparison of them both together. God indeed in ſome wayes of his providence, is high and ſecret paſt finding out : but in the delivery and execution of his Law, especially in the managing of a duty ſo daily and to familiar as this is wherof we reation, hath plain anough reveal'd himielf, and requires the obſervance therof not otherwife then to the law of nature and of equity imprinted in us ſeems corespondent. And hee hath taught us to love and to extoll his Lawes, not onely as they are his, but as they are just and good to every wife and sober understanding. Therefore Abraham ev'n to the face of God himielfe, ſeem'd to doubt of divine justice, if it ſhould ſwerve from that irradiation wherwith it had enlight'ned the mind of man, and bound it ſelfe to obſerve its own rule. *Wilt thou left oy the righteous with the wicked? That be far from thee; ſhall not the Judge of the earth doe right?* Therby declaring that God hath created a righteousneſſe in right it ſelfe, againſt which he cannot doe. So David, Psal. 119. *The testimonies which thou hast commanded are righteous and very fauifull; thy word is ve- ry pure, therfore thy ſervante loveth it.* Not onely then for the authours ſake, but for its owne purity. *He is fauifull, fauith S. Paul, he canoet deny himielfe,* that is, cannot deny his own promiſes, cannot but be true to his own rules He often pleads with men the uprightneſſe of his ways by their own principles How ſhould we imitate him els to be perfect as he is perfect. If at pleasure hee can dispence with golden Poetick ages of ſuch pleasing licence, as in the fabl'd reign of old Saturn. And this perhaps before the Law might have ſome covert : but under ſuch an undispenſing covenant as Moses madewith them, and not to tell us why and wherfore indulgence, cannot give quiet to the breſt of any intelligent man. We muſt be refolv'd how the law can be pure and perſpicuous, and yet throw a polluted ſkirt over these Elenſinian myſteries, that no man can utter what they mean: worse in this then the worſt obſcenities of heathen ſuperſtitio[n]; for their filthines was hid, but the myſtick reaſon therof known to their Sages: But

this Jewish imputed filthiness was daily and open, but the reason of it is not known to our Divines. We know of no designe the Gospel can have to impose new righteousness upon works; but to remit the old by faith without works, if we mean justifying works: we know no mystery our Saviour could have to lay new bonds upon mariage in the covenant of grace which himselfe had loosn'd to the severity of law. So that *Riverus* may pardon us if we cannot bee contented with his non-solution to remain in such a peck of incertainties and doubts so dangerous and glisting to the fundamentals of our faith.

C H A P. V.

What a Dispensation is.

Therfore to get some better satisfaction, we must proceed to enquire as diligently as we can, what a dispensation is, which I find to be either properly so call'd, or improperly. Improperly so call'd, is rather a particular and exceptive law abolishing and disobliging from a more general command for some just and reasonable cause. As *Numb. 9.* they who were unclean, or in a journey, had leave to keep the pasover, in the second moneth, but otherwise ever in the first. As for that in *Leviticus* of marrying the brothers wife, it was a penall statute rather then a dispense; and commands nothing injurious or in it selfe unclean, onely preferres a speciall reason of charite, before an institutive decencie, and perhaps is meant for life time onely, as is exprest beneath in the prohibition of taking two sisters. What other edict of *Moses*, carrying but the semblance of a Law in any other kinds, may beare the name of a dispence, I have not readily to instance. But a dispensation most properly is some particular accident rarely happ'ning, and therfore not specify'd in the Law, but left to the decision of charity, ev'n under the bondage of Jewish rites, much more under the liberty of the Gospel. Thus did *David enter into the house of God; and did eat the Shew bread, he and his followers, which was ceremonially unclean*. Of such dispenses as these it was that *Verdune* the French Divine so gravely disputed in the Councell of *Trent* against Friar *Arian*, who held that the Pope might dispence with any thing. It is a fond perswasion, saith *Verdune*, that dispensing is a favour, nay it is as good distributive justice, as what is most, and the Priest sins if he give it not: for it is nothing else but a right interpretation of law. Thus farre that I can learn touching this matter wholsomly decreed. But that God who is the giver of every good and perfect gift, *James i.* should give out a rule and directory

to sin by shord enact a dispensation as long liv'd as a law wherby to live in privilodg'd adultery for hardnes of heart, and yet this obdurate disease cannot bee conceiv'd how it was the more amended by this unclean remedy, is the most deadly and Scorpion like gift that the enemy of mankind could have given to any miserable sinner, and is rather such a dispence as that was which the serpent gave to our first parents. God gave Quails in his wrath, and Kings in his wrath, yet neither of these things evill in themselves, but that hee whose eyes cannot behold impurity, should in the book of his holy covenant, his most unpassionate law, give licence, and statute for uncontrol'd adultery, although it goe for the receiv'd opinion, I shall ever disswade my soul from such a creed, such an indulgence as the shop of Anti-christ never forg'd a baser.

CHAP. VI.

That the Jew had no more right to this supposed dispence, than the Christian hath, and rather not so much.

But if we must needs dispence, let us for a while so farre dispence with truth, as to grant that saine may be dispenc't : yet there will be copious reason found to prove that the Jew had no more right to such a suppos'd indulgence, then the Christian, whether we look at the clear knowledge wherin he liv'd, or the strict performance of works wherto he was bound. Besides visions and prophecies they had the Law of God, vwhich in the Psalms and Proverbs is chiefly prais'd for surenesse and certainty both easie and perfect to the enlightning of the simple. How could it be so obscure then, or they so fottishly blind in this plain morall and household duty? They had the same precepts about mariage, Christ added nothing to their clearnesse, for that had argu'd them imperfect; hee opens not the Law, but removes the Pharisaick mistis rais'd between the law and the peoples eyes: the onely sentence which he addes, *What God hath joyned together let no man put asunder*, is as obscure as any clause fetcht out of *Genesis*, and hath encraeft a yet undecided controversie of *Clandestine* mariages. If we examine over all his sayings, we shall find him not so much interpreting the Law with his words, as referring his owne words to be interpreted by the Law, and oftner obscures his mind in short, and vehement, and compact sentences, to blind and puzzle them the more vwho would not understand the Law. The Jewes therefore were as little to be dispenc't with for lack of morall knowledge, as we.

Next, none I think will deny, but that they were as much bound to

to perform the Law as any Christian. That severe and rigorous knife not sparing the tender fore-skin of any male infant, to carve upon his flesh the mark of that strict and pure covenant wherinto he enter'd, might give us to understand anough against the fancie of dispensing. S. Paul testifies that every *circumcis'd man is a debtor to the whole law*, Gal. 5. or els *circumcision is in vain*, Rom. 2.25. How vain then and how preposterous must it needs be to exact a circumcision of the Flesh from an infant unto an outward signe of purity, and to dispence an uncircumcision in the soul of a grown man to an inward and reall impurity? How vain again was that law to impose tedious expiations for every slight finne of ignorance and error, and to priviledge without penance or disturbance an odious crime whether of ignorance or obstinacie? How unjust also inflicting death & extirpation for the mark of circumstantial purenes omitted, and proclaiming all honest and liberall indemnity to the act of a substanciall impurenesse committed, making void the covenant that was made against it. Thus if we consider the tenor of the Law, to be circumcis'd and to perform all, not pardoning so much as the scapes of error and ignorance, and compare this with the condition of the Gospel, beleive and be baptiz'd; I suppose it cannot bee longere we grant that the Jew was bound as strictly to the performance of every duty as was possible, and therefore could not be dispenc't with more then the Christian, perhaps not so much.

C H A P. VII.

That the Gospel is apter to dispence then the Law: Paræus answer'd.

If then the Law wil afford no reason vwhy the Jew shoule be more gently dealt with then the Christian, then surely the Gospel can afford as little vwhy the Christian shoule be lesse gently dealt vvith then the Jew. The Gospell indeed exhorts to highest perfection but beares vvith vweakest infirmity more then the Law. Hence those indulgencies, *All cannot receive this saying. Every man hath his proper gift, vvith expresse charges not to to lay on yokes which our fathers could not bear.* The nature of man still is as weak and yet as hard, and that weaknesse and hardnesse as unsit and as unteachable to bee harshly us'd as ever. I but saith Paræus, chere is a greater portion of Spirit powr'd upon the Gospel, which requires from us perfecter obedience. I answer, This does not prove that the law therfore might give allowance to finne more then the Gospel; and if it vvere no sin, vvee know it the vwork of the Spirit to mortifie our corrupt desires and

evil concupiscentia; but not to root up our naturall affections and disaffections moving to and fro ev'n in vviest men upon just and necessary reasons vvhich vvere the true ground of that *Mosaick* dispence, and is the utmost extent of our pleading. What is more or lesse perfect vve dispute not, but vwhat is sinne or no sinne ; and in that I still affirm the Law requir'd as perfect obedience as the Gospell: besides that the prime end of the Gospel is not so much to exact our obedience, as to reveal grace and the iatisfaction of our disobedience. What is now exacted from us, it is the accusing Law that does it ev'n yet under the Gospell ; but cannot bee more extreme to us now, then to the Jewes of old : for the Lavy ever vvas of vworks, and the Gospell ever vvas of grace.

Either then the Law by harmlesse and needfull dispences which the Gospel is now made to deny , must have anticipated and exceeded the grace of the Gospel, or els must be found to have giv'n politick and superficial graces without real pardon, laying in general doe this and live , and yet deceiving and damning under hand, with unsound and hollow permissions,which is utterly abhorring from the end of all Law,as hath bin shewd. But if those indulgences were safe and sinles out of tendernes and compassion,as indeed they were, and yet shall be abrogated by the Gospel, then the Law, whose end is by rigor to magnifie grace,shall it self give grace, and pluck a faire plume from the Gospel, instead of haftning us thither, alluring us from it. And wheras the terror of the Law was as a servant to amplifie and illustrat the mildnesse of grace; now the unmildnesse of Evangelick grace shall turn servant to declare the grace and mildnesse of the rigorous Law. The Law was harsh to extoll the grace of the Gospel, and now the Gospel by a new affected strictnes of her own, shall extenuate the grace,which her self offers. For by exacting a duty which the Law dispenc't, if we perform it,then is grace diminisht,by how much performance advances, unlesle the Apostle argue wrong : if we perform it not, and perish for not performing, then are the conditions of grace harder then those of rigor. If through Faith and Repentance we perish not, yet grace still remains the lesse, by requiring that which rigor did not require, or at least not so strictly. Thus much therfore to *Parens*, that if the Gospel require perfecter obedience then the Law as a duty , it exalts the Law and debases it self, which is dishonourable to the work of our Redemption. Seeing therfore that all the causes of any allowance that the Jews might have,remain as well to the Christians, this is a certain rule, that so long

long as the causes remain the allowance ought. And having thus at length enquir'd the truth concerning Law and dispence, their ends, their uses, their limits, and in what manner both Jew and Christian stands liable to the one, or capable of the other, we may safely conclude, that to affirm the giving of any law, or law-like dispence to sin for hardness of heart, is a doctrine of that extravagance from the sage principles of piety, that who so considers thoroughly, cannot but admire how this hath been digested all this while.

C H A P. VIII.

The true sense how Moses suffer'd divorce for hardness of heart.

W H A T may we doe then to salve this seeming inconsistencie? I must not dissemble that I am confident it can be don no other way then this.

Moses Deut. 24. 1. establisht a grave and prudent Law, full of moral equity, full of due consideration towards nature, that cannot be resisted; a Law consenting with the Laws of wisest men and civilest Nations. That when a man hath maried a wife, if it come to passe he cannot love her by reason of some displeasing natural quality or unfitness in her, let him write her a bill of divorce. The intent of which law undoubtedly was this, that if any good and peaceable man should discover some helpeles disagreement or dislike either of mind or body, whereby he could not cheerfully performe the duty of a husband without the perpetual dissembling of offence and disturbance to his spirit, rather then to live uncomfortably and unhappily both to himself and to his wife, rather then to continue undertaking a duty which he could not possibly discharge, he might dilmisse her whom he could not tolerably and so not consonably retain. And this law the Spirit of God by the mouth of Salomon, Pro. 30. 21. 23. testifies to be a good and a necessary Law; by granting it that *a hated woman* (for so the Hebrew word signifies, rather then odious though it come all to one) *that a hated woman when she is maried, is a thing that the earth cannot beare.* What follows then but that the charitable Law must remedy what nature cannot undergoe. Now that many licentious and hard hearted men took hold of this Law to cloak their bad purposes, is nothing strange to beleeve. And these were they, not for whom Moses made the Law, God forbid, but whose hardness of heart taking ill advantage by this Law he held it better to suffer as by accident, where it could not be detected, rather then good men should

should loose their just and lawfull priviledge of remedy : Christ therfore having to answer these tempting Pharises , according as his custom was, not meaning to inform their proud ignorance what *Moses* did in the true intent of the Law , which they had ill cited, suppressing the true cause for which *Moses* gave it , and extending it to every slight matter, tells them their own, what *Moses* was forc't to suffer by their abuse of his Law. Which is yet more plain if we mark that our Saviour in the fifth of *Math.* cites not the Law of *Moses*, but the Pharisaical tradition fashly grounded upon that law. And in those other places, Chap. 19. and *Mark.* 10. the Pharises cite the Law , but conceale the wile and human reason there exprest; which our Saviour corrects not in them, whose pride deserv'd not his instruction , only returns them what is proper to them ; *Moses* for the hardness of your heart suffer'd you, that is, such as you to put away your wives; and to you he wrote this precept for that cause, which (to you) must be read with an impression, and understood limitedly of such as cover'd ill purposes under that Law : for it was seafonable that they should hear their own unbounded licence rebukt , but not seafonable for them to hear a good mans requisit liberty explain'd. But us he hath taught betrer, if we have eares to hear. He himselfe acknowledg'd it to be a Law, *Mark.* 10. and being a law of God, it must have an undoubted end of charity, which may be us'd with a pure heart, a good conscience, and faith unfained, as was heard : it cannot allow sin, but is purposely to resist sin, as by the same chapter to *Timothy* appears. There we learn also that the Law is good, if a man use it lawfully. Out of doubt then there must be a certain good in this Law which *Moses* willingly allow'd; and there might be an unlawfull use made therof by hypocrits; and that was it which *Moses* unwillingly suffer'd; fore seeing it in general, but not able to discern it in particulars. Christ therfore mentions not here what *Moses* and the Law intended : for good men might know that by many other rules : and the scornfull Pharises were not fit to be told, untill they could employ that knowledge they had, lesse abusively. Only he acquaints them with what *Moses* by them was put to suffer.

CHAP. IX.

The words of the Institution how to be understood; and of our Saviour's answer to his Disciples.

And to entertain a little their overweening arrogance as best be fitted, and to amaze them yet furder, because they thought it no hard matter to fulfill the Law, he draws them up to that unseparable

institution which God ordain'd in the beginning before the fall, when man and woman were both perfect, and could have no cause to separate: just as in the same Chap. he stands not to contend with the arrogant young man who boasted his obseruance of the whole Law, whether he had indeed kept it or not, but skrues him up higher, to a task of that perfection, which no man is bound to imitate. And in like manner that pattern of the first institution he set before the opinionative Phariles to dazzle them and not to bind us. For this is a solid rule, that every command giv'n with a reason, binds our obedience no otherwise then that reason holds. Of this sort was that command in *Eden*; *Therefore shall a man cleave to his wife, and they shall be one flesh*: which we see is no absolute command, but with an inference, *Therefore*: the reason then must be first consider'd, that our obedience be not mis-obedience. The first is, for it is not single, because the wife is to the husband *flesh of his flesh*, as in the verse going before. But this reason cannot be sufficient of it self; for why then should he for his wife leave his father and mother, with whom he is farre *more flesh of flesh and bone of bone*, as being made of their substance. And besides it can be but a sorry and ignoble society of life, whose unseparable injunction depends meerly upon flesh and bones. Therefore we must look higher, since Christ himself recalls us to the beginning, and we shall finde that the primitive reason of never divorcing, was that sacred and not vain promise of God to remedy mans lonelines by *making him a meet help for him*, though not now in perfection, as at first, yet still in proportion as things now are. And this is repeated ver. 20 when all other creatures were fitly associated and brought to *Adam* as if the divine power had bin in some care and deep thought, because *there was not yet found a help meet for man*. And can we so slightly depress the all-wise purpose of a deliberating God, as if his consultation had produc't no other good for man but to joyn him with an accidental companion of propagation, which his sudden word had already made for every beast: nay a farre lesse good to man it will be found, if she must at all aventures be fasten'd upon him individually. And therefore even plain sense and equity, and which is above them both, the all-interpreting voice of **Charity** her self cries loud that this primitive reason, this consulted promise of God to make a *meet help*, is the onely cause that gives authority to this command of not divorcing, to be a command. And it might be further added, that if the true definition of a wife were askt in good earnest, this clause of being a *meet help* would shew it self

so necessary, and so essential in that demonstrative argument, that it might be logically concluded: therfore she who naturally and perpetually is no meet help, can be no wife; which cleerly takes away the difficulty of dismissing such a one. If this be not thought anough I answer yet furder, that mariage, unlesle it mean a fit and tolerable mariage, is not inseparable neither by nature nor institution. Not by nature for then those Motaick divorces had bin against nature, if separable and inseparable be contraries, as who doubts they be: and what is against nature is against Law, if ioundest Philofophy abuse us not: by this reckning *Moses* should bee most unmotaick, that is, most illegal, not to say most unnaturall. Nor is it inseparable by the first institution: for then no second institution in the same Law for so many caules could dissolve it: it being most unworthy a human (as *Plato*'s judgement is in the fourth book of his Lawes) much more a divine Law-giver to write two several decrees upon the same thing. But what would *Plato* have deem'd if the one of these were good, the other evill to be done? Lastly, suppose it bee inseparable by institution, yet in competition with higher things as religion and charity in mainest matters, and when the chiefe end is frustrat for which it was ordain'd, as hath been shwon, if still it must remain inseparable, it holds a strange and lawlesse propriety from all other works of God (or under heaven.) From these many considerations we may safely gather, that so much of the first institution as our Saviour mentions, for he mentions not all, was but to quell and put to non-plus the tempting Pharises; and to lay open their ignorance and shallow understanding of the Scriptures. For, saith he, *bare ye not read that he which made them at the begining, made them male and female, and said, for this cause shall a man cleave to his wife?* which these blind usurpers of *Moses* chair could not gainsay: as if this single respect of male and female were sufficient against a thousand inconveniences and mischieves, to clogge a rationall creature to his endless sorrow unrelinquishably, under the guilefull superscription of his intended solace and comfort. What if they had thus answer'd, Master, if thou mean to make wedloek as inseparable as it was from the begining, let it be made also a fit society, as God meant it, which we shall soon understand it ought to be, if thou recite the whole reason of the law. Doubtlesse our Saviour had applauded their just answer. For then they had expounded this command of Paradise, even as *Moses* himselfe expounds it by his lewes of divorce, that is, with due and wise regard had to the premises and reasons of the first

command according to which, without unclean and temporizing permissions he instructs us in this imperfect state what we may lawfully doe about divorce.

But if it be thought that the Disciples offended at the rigour of Christ's answer, could yet obtain no mitigation of the former sentence pronounc'd to the Pharises, it may be fully answer'd, that our Saviour continues the same reply to his Disciples, as men leaven'd with the same customary licence, which the Pharises maintain'd, and displeas'd at the removing of a traditional abuse wherto they had so long, not unwillingly bin us'd: it was no time then to contend with their slow and prejudicial belief, in a thing wherin an ordinary measure of light in Scripture, with some attention might afterwards informe them well enough. And yet ere Christ had finisht this argument, they might have pickt out of his own concluding words, an answer more to their minds, and in effect the same with that which hath been all this while entreating audience. *All men, saith he, cannot receive this saying, save they to whom it is given, he that is able to receive it let him receive it.* What saying is this which is left to a mans choice to receive or not receive? What but the married life, was our Saviour then so mild and favourable to the weaknesse of a single man, and is he tñrn'd on the sudden so rigorous and inexorable to the distresses and extremities of an ill wedded man? Did hee so graciously give leave to change the better single life for the worse married life? Did he open so to us this hazardous and accidentall doore of mariage to shut upon us like the gate of death without retracting or returning, without permitting to change the worst, most insupportable, most unchristian mischance of mariage, for all the mischieves and sorrowes that can ensue, being an ordinance vwhich was especially giv'n as a cordiall and exhilarating cup of solace the better to beare ourother crosses and afflictions? questionlesse this were a hardheartednesse of undivorcing worse then that in the Jewes which they say extorted the allowance from Moses, and is utterly disfonant from all the doctrine of our Saviour. After these considerations therfore to take a law out of Paradise giv'n in time of originall perfection, and to take it barely without those just and equall inferrences and reasons vwhich mainly establish it, nor so much as admitting those needfull and safe allowances vherewith Moses himselfe interprets it to the falm condition of man, argues nothing in us but rashnesse and contempt of those meanes that God left us in his pure and chast Law vwithout vwhich it vwill not be pos-

tible for us to perform the strict imposition of this command : or if we strive beyond our strength , vve shall strive to obey it otherwise then God commands it . And lamented experience daily teaches the bitter and vain fruits of this our presumption , forcing men in a thing wherin we are not able to judge either of their strength , or of their sufferance . Whom neither one vice nor other by natural addiction , but onely marriage ruins , which doubtlesle is not the fault of that ordinance , for God gave it as a blessing , nor alwayes of mans mis-choosing ; it being an error above wisdom to prevent as examples of wilest merrio mistaken manifest : it is the tault therfore of a perverse opinion that will have it continu'd in despite of nature and reason , when indeed it was never truly joyn'd . All those expositers upon the fifth of *Matt'hen* confess the Law of *Moses* to be the Law of the Lord wherin no addition or diminution hath place , yet coming to the point of divorce , as if they fear'd not to be call'd least in the kingdom of heav'n , any slight evasion will content them to reconcile those contradictions which they make between Christ and *Moses* , between Christ and Christ .

C H A P . X.

The vain shift of those who make the law of divorce to bee only the premises of a succeeding law.

Some will have it no Law , but the granted premises of another Law following , contrary to the words of Christ , *Mark* 10. 5. and all other translations of graveſt authority , who render it in form of a Law ; agreeable to *Malach.* 2. 16. as it is most anciently and modernly expounded . Besides the bill of divorce , and the particular occasion therein mention'd , declares it to bee orderly and legall . And what avails this to make the matter more righteous , if such an adulterous condition shal be mention'd to build a law upon without either punishment , or so much as forbidding ; they pretend it is implicitly reprov'd in these words , *Dexr.* 24. 4. after she is defil'd ; but who sees not that this defilement is onely in respect of returning to her former husband after an intermixt mariage ; els why was not the defiling condition first forbidd'n , which would have sav'd the labour of this after law ; nor is it seemly or piouſly attributed to the justice of God and his known hatred of sinne , that such a hainous fault as this through all the Law , should be onely wip't with an implicit and oblique touch (which yet is falsely suppos'd) and that his peculiar

peculiar people should be let vwallow in adulterous mariages almost two thoufand yeares for vwant of a direct Law to prohibit them; 'tis rather to be confidently affum'd that this vvas granted to apparent necessities, as being of unquestionable right and reason in the Law of nature, in that it itil passes vwithout inhibition, ev'n when greatest cause is giv'n us to expect it should be directly forbidd'n.

C H A P. X I.

*The other shift of saying divorce was permitted by Law, but not approv'd.
More of the Institution.*

But it vvas not approv'd. So much the vvorste that it vvas allow'd, as if sin had over-masterd the law of God, to conform her steddy and strait rule to sins crookednesse, vwhich is impossible. Besides, vwhat needed a positive grant of that vwhich vvas not approv'd? it restrain'd no liberty to him that could but use a little fraud, it had bin better silenc't, unlesse it vvere approv'd in some case or other, but still it was not approv'd. Miserable excusers! He who doth evil that good may come thereby, approves not what he doth, and yet the grand rule forbids him, and counts *his damnation* just if hee doe it. The Sorcresse *Medea* did not approve her owne evill doings, yet lookt not to be excus'd for that; and it is the constant opinion of *Plato* in *Protagoras* and other of his dialogues agreeing with that proverbiall sentence among the *Greeks*, that no man is wicked willingly; which also the *Peripateticks* doe rather distinguish then deny. What great thankthen if any man reputed wise and constant, will neither doe nor permit others under his charge to doe that which hee approves not, especially in matter of finne. But for a Judge, but for a Magistrate the Shepheard of his people to surrend're up his approbation against law & his own judgment to the obstinacie of his heard, what more un-Judge-like, more un-Magistrate-like, and in warre more un-commander-like? Twice in a short time it was the undoing of the Roman State, first when *Pompey*, next when *Marcus Brutus* had not magnanimity anough but to make so poore a resignacion of what they approv'd, to what the boisterous Tribunes and Souldiers bawl'd for. Twice it was the saving of two the greatest Common wealths in the world, of *Athens* by *Themistocles* at the Sea fight of *Salamis*; of *Rome* by *Fabius Maximus* in the *Punic* warre, for that these two matchlesse Generalls had the fortitude at home against the rashnes and the clamours of their own Captains and confederates to withstand the doing or permitting of what they

could not approve in the duty of their great command. Thus farre of civill prudence. But when vve speak of finne, let us look againe upon the old reverend Eli vvhich in his heavie punishment founnd no difference between the doing and permitting of what he did not approve. If hardnesse of heart in the people may be any excuse, vvhich then is Pilat branded through all memory? Hee approv'd not vvhac he did, he openly protested, he vvasht his hands and laboured not a little, ere he vwould yeeld to the hard hearts of a whole people, both Princes and plebeians imortuning and tumulting unto the fear of a revolt. Yet is there any will undertake his caute? If therefore Pilat for suffering but one act of cruelty against law, though vwith much unwillingnesse testify'd, at the violent demand of a vvhole Nation, shall stand so black upon record to all posterity? Alas for Moses! vvhac shall we say for him, while we are taught to beleeve he suffer'd not one act onely both of cruelty and uncleannessesse in one divorce, but made it a plain and lasting law against lawvhereby ten thousand acts accounted both cruell and unclean, might be daily committed, and this vwithout the least suit or petition of the people that vwe can read of.

And can we conceive without vile thoughts, that the majesty and holines of God could endure so many ages to gratifie a stubborn people in the practise of a foul polluting sin, and could he expect they should abstain, he not signifying his mind in a plain command, at such time especially when he was framing their laws and them to all possible perfection? But they were to look back to the first institution, nay rather why was not that individual institution brought out of Paradise, as was that of the Sabbath, and repeated in the body of the Law, that men might have understood it to be a command? for that any sentence that bears the resemblance of a precept, set there so out of place in another world at such a distance from the whole Law, and not once mention'd there, should be an obliging command to us, is very disputable, and perhaps it might be deny'd to be a command vwithout further dispute: however, it commands not absolutely, as hath bin clear'd, but only with reference to that precedent promise of God, which is the very ground of his institution; if that appeare not in some tolerable sort, how can we affirm such a matrimony to be the same which God instituted! In such an accident it will best behove our sobernes to follow rather what moral Sinai prescribes equal to our strength, then fondly to think within our strength all that lost Paradise relates.

C H A P. XII.

The third shift of them who esteem it a meer judicial Law. Prov'd again to be a Law of moral equity.

ANother while it shall suffice them, that it was not a moral but a judicial Law, and so was abrogated. Nay rather abrogated, because judicial: which Law the ministry of Christ came not to deal with. And who put it in mans power to exempt, where Christ speaks in general of not abrogating *the least jot or tittle*, and in special not that of divorce, because it follows among those Laws, which he promis'd expresly not to abrogate, but to vindicate from abusive traditions: which is most evidently to be seen in the 16. of *Luke*, where this caution of not abrogating is inserted immediatly, and not otherwise then purposelly, when no other point of the Law is toucht, but that of divorce. And if we mark the 31. vers. of *Mat.* the 5. he there cites not the Law of *Moses*, but the licencious Glosse which traduc't the Law; that therfore which he cited, that he abrogated, and not only abrogated but disallow'd and flatly condemn'd, which could not be the Law of *Moses*; for that had bin foulely to the rebuke of his great servant. To abrogate a Law made with Gods allowance, had bin to tell us only that such a Law was now to cease; but to refute it with an ignominious note of civilizing adultery, casts the reproof, which was meant only to the Pharises ev'n upon him who made the Law. But yet if that be judicial which belongs to a civil Court, this Law is leſſe judicial then nine of the ten Commandements; for antiquaries affirm that divorces proceeded among the Jews without knowledge of the Magistrate, only with hands and seales under the testimony of some Rabbies to be then present. *Perkins* in a *Treatise of Conscience* grants, that what in the judicial Law is of common equity, binds also the Christian. And how to judge of this prescribes 2. wayes. If wise Nations have enacted the like decree. Or if it maintain the good of family, Church or Common-wealthe. This therfore is a pure moral *economical* Law, too hastily imputed of tolerating sin; being rather so clear in nature and reason, that it was left to a manis own arbitrement to be determin'd between God and his own conscience; not only among the Jews, but in every wise Nation; the restraint wherof who is not too thick fighted, may see how hurtfull and distractiue it is to the house, the Church and Common-wealthe. And that power vwhich Christ never took from the master of family, but rectify'd only to a right and wary use at home; that power the undiscerning Canon

Canonist hath improperly usurpt into his Court-leet, and bescribbl'd vvith a thousand trifling impertinencies, vwhich yet have fill'd the life of man vvith serious trouble and calamity. Yet grant it were of old a judicial Law, it need not be the lese moral for that, being conversant, as it is, about virtue or vice. And our Saviour disputes not heer the judicature, for that was not his office, but the morality of divorce, whether it be adultery or no; if therfore he touch the law of Moses at all, he touches the moral part therof; which is absurd to imagine that the cov'nant of grace should reform the exact and perfect law of works, eternal and immutable; or if he touch not the Law at all, then is not the allowance therof disallow'd to us.

CHAP. XIII.

The ridiculous opinion, that divorce was permitted from the custom in Egypt. That Moses gave not this Law unwillingly. Perkins confesses this Law was not abrogated.

Others are so ridiculous as to allege that this licence of divorcing vvas giv'n them because they vvere so accustom'd in Egypt. As if an ill custom were to be kept to all posterity; for the dispensation is both univerſal and of time unlimited, and so indeed no dispensation at all; for the over-dated dispensation of a thing unlawfull, serves for nothing but to encrease hardnes of heart, and makes men but wax more incorrigible, which were a great reproach to be said of any Law or allowance that God should give us. In these opinions it would be more Religion to advise well, lest we make our selves jester then God, by censuring rashly that for fin which his unspotted Law without rebuke allows, and his people without being conscious of displeasing him have us'd And if we can think so of Moses, as that the Jewish obstinacy could compell him to write such impure permissions against the rule of God and his own judgement, doubtles it was his part to have protestted publickly what straits he was driv'n to, and to have declar'd his conscience when he gave any Law against his mind; for the Law is the touch-stone of fin and of conscience, must not be intermixt with corrupt indulgences; for then it looses the greatest praise it has, of being certain and infallible, not leading into error, as all the Jews were led by this connivence of Moses if it were a connivence. But still they fly back to the primitive institution, and would have us re-enter Paradise against the sword that guards it. Whom I again thus reply to, that the place in Genesis contains the description of a fit and perfect marriage, with

an interdict of ever divorcing such a union ; but where nature is discover'd to have never joyn'd indeed, but vehemently seeks to part, it cannot be there conceiv'd that God forbids it; nay he commands it both in the Law and in the Prophet *Malachy*, which is to be our rule. And *Perkins* upon this chap. of *Matt.* deals plainly, that our Saviour heer confutes not *Moses* Law, but the false glosses that deprav'd the Law; which being true, *Perkins* must needs grant, that somthing then is left to that law which Christ found no fault with; and what can that be but the conscientable use of such liberty as the plain words import? So that by his owne inference, Christ did not absolutely intend to restrain all divorces to the onely cause of adultery. This therefore is the true scope of our Saviours vwill, that he who looks upon the law concerning divorce, should look also back upon the first institution, that he may endeavour what is perfectest: and he that looks upon the institution should not refuse as sinfull and unlawfull thole allowances which God affords him in his following Law, lest he make himselfe purer then his maker; and presuming above strength, slip into temptations irrecoverably. For this is wonderfull, that in all those decrees concerning mariage, God should never once mention the prime institution to dissuade them from divorcing; and that he should forbid smaller finnes as opposite to the hardnesse of their hearts, and let this adulterous matter of divorce passe ever unreprov'd.

This is also to bee marvell'd, that seeing Christ did not condemn whatever it was that *Moses* suffer'd, and that therupon the Christian Magistrate permits usury and open stews, and here with us adultery to bee so lightly punish't, which was punish't by death to these hard hearted Jewes, why wee should strain thus at the matter of divorce, which may stand so much with charity to permit, and make no scruple to allow usury esteem'd to be so much against charity. But this it is to embroile our selves against the righteous and all wise Judgements and Statutes of God; which are not variable and contrarius, as we would make them, one while permitting and another while forbidding, but are most constant and most harmonious each to other. For how can the uncorrupt and majestick Law of God, bearing in her hand the wages of life and death, harbour such a repugnance within her selfe, as to require an unexempted and impartiall obedience to all her decrees, either from us or from our Mediator, and yet debase her selfe to faulter so

many ages with circumcis'd adulteries, by unclean and slubbering, pernicious.

CHAP. X V.

That Beza's opinion of regulating sinne by a politick law, cannot be sound.

Y E T Beza's opinion is that a politick Law, but what politick Law I know not, unless one of Machiavel's, may regulate sin: may beare indeed. I grant, vvith imperfection for a time, as the Apostles did in ceremoniall things: but as for sinne, the essence of it cannot consist vvith rule; and if the law fall to regulate sinne, and not to take it utterly away, it necessarily confirms and establishes sinne. To make a regularity of sinne by law, either the law must straiten sinne into no sinne, or sinne must crook the law into no law. The Judicall law can serve to no other end then to bee the protector and champion of Religion and honest civility, as is set down plainly, Rom. 13: and is but the arm of morall law, which can no more be separate from justice then justice from vertue: their office also in a different manner steers the same cours; the one teaches what is good by precept, the other unteaches what is bad by punishment. But if we give way to politick dispensations of lewd uncleanesse, the first good consequence of such a relaxe vwill bee the justifying of Papal stews, joyn'd with a toleration of epidemick vvhordom. Justice must revolt from the end of her authority, and become the patron of that vwheroft she vwas created the punisher. The example of usury vvwhich is commonly alleg'd, makes against the allegation vvwhich it brings, as I touch'd before. Besides that usury, so much as is permitted by the Magistrate and demanded vvith common equity, is neither against the word of God, nor the rule of charity, as hath been often discusst by men of eminent learning and iudgement. There must be therefore some other example found out to shew us wherein civill policy may with warrant from God settle wickednes by law, and make that lawfull which is lawlesse. Although I doubt not but upon deeper consideration, that which is true in Phyfick, wil be found as true in politie: that as of bad pulses those that beat most in order, are much worse then those that keep the most inordinae circuit, so of popular vices those that may bee committed legally, wil be more pernicious then those which are left to their own cours at perill, not under a stinted privilege to sin orderly and regularly, which is an implicit contradiction, but under due and 'fearlesse execution of punishment.

The political law, since it cannot regulate vice, is to restrain it, by using all means to root it out: but if it suffer the weed to grow up to any pleasurable or contented height upon what pretext soever, it fastens the root, it prunes and dresses vice, as if it were a good plant. Let no man doubt therefore to affirm that it is not so hurtfull or dishonourable to a Common wealth, nor so much to the hardning of hearts, when those worse faults pretended to be fear'd, are committed by who so dares under strict and executed penalty as when those lesser faults tolerated for fear of greater, harden their faces, not their hearts only, under the protection of publick authority. For what lesser indignity were this, then as if Justice her self the Queen of vertues, descending from her scepter'd royalty, instead of conquering, should compound and treat with sin her eternal adversary and rebel, upon ignoble terms. Or as if the judicial Law were like that untrusty steward in the Gospel, and instead of calling in the debts of his moral master, should give out futtle and fly acquittances to keep him self from begging. Or let us person him like some wretched itinerary Judge, who to gratifie his delinquents before him, would let them basely break his head, lest they shold pull him from the bench, and throw him over the barre. Unless we had rather think both moral and judicial full of malice and deadly purpose conspir'd to let the dettor Israelite the seed of Abraham run on upon a banckrupt score, flatter'd with insufficient and insinuating discharges, that so he might be hal'd to a more cruel forfeit for all the indulgent arrears which those judicial acquittments had ingaged him in. No so, this cannot be, that the Law whose integrity and faithfulness is next to God, should be either the shameles broker of our impurities, or the intended instrument of our destruction. The method of holy correction such as became the Common wealth of Israel, is not to bribe sin with sin, to capitulate, and hire out one crtitie with another: but with more noble and gracefull severity then Popilius the Roman legat us'd with Antiochus, to limit and level out the direct way from vice to vertu, with straitest and exactest lines on either side, not winding, or indenting so much as to the right hand of fair pretences. Violence indeed and insurrection may force the Law to suffer what it cannot mend; but to write a decree in allowance of sin, as soon can the hand of Justice rot off. Let this be ever concluded as a truth that will outlive the faith of those that seek to bear it down.

CHAP. X V.

*That divorce was not given for wives only, as Beza and Paræus write. More
of the Institution.*

Lastly, if divorce were granted, as Beza and others say, not for men, but to release afflicted wives; certainly it is not only a dispensation, but a most mercifull Law: and why it should not yet be in force, being wholly as needfull, I know not what can be in cause but senslesse cruelty. But yet to say, divorce was granted for relief of wives, rather then of husbands, is but weakly conjectur'd, and is manifest the extreme shift of a huddl'd exposition. Wheras it could not be found how hardnesse of heart should be lessn'd by liberty of divorce, a fancy was devis'd to hide the flaw by commenting that divorce was permitted only for the help of wives. Palpably uxorious! Who can be ignorant that woman was created for man, and not man for woman; and that a husband may be injur'd as insufferably in marriage as a wife. What an injury is it after wedlock not to be belov'd, what to be slighted, what to be contended with in point of house-rule who shall be the head, not for any parity of wisdome, for that were somthing reasonable, but out of a female pride. *I suffer not saith S. Paul, the woman to usurp authority over the man.* If the Apostle could not suffer it, into what mould is he mortify'd that can? *Salomon saith that a bad wife is to her husband, as rott'nnesse to his bones, a continual dropping: better dwell in a corner of the house top, or in the wilderness than with such a one. Who so hateth her hateth the wind, and one of the four mischiefs that the earth cannot bear.* If the Spirit of God wrote such aggravations as these, and as may be guest by these similitudes, counsels the man rather to divorce then to live with such a colleague, and yet on the other fide expresses nothing of the wives suffering with a bad husband; is it not most likely that God in his Law had more pitty towards man thus wedlockt, then towards the woman that was created for another. The same Spirit relates to us the course which the *Medes and Persians* took by occasion of *Vashki*, whose meer denial to come at her husbands sending lost her the being *Queen* any longer, and set up a vvholsom Law, *that every man shoule bear rule in his own house.* And the divine relater shews us not the least signe of disliking vwhat vwas done; how should he? if *Moses long before was* nothing lesse mindfull of the honour and preeminence due to man. So that to say divorce was granted for vwoman rather then man, was but fondly invented. Esteeming therfore to have asserted thus an injur'd

jur'd law of *Moses* from the unwarranted and guilty name of a dispensation, to be again a most equall and requisite law, we have the word of Christ himself, that he came not to alter the least tittle of it; and signifies no small displeasure against him that shall teach to do so. On which relying, I shall not much waver to affirm, that those words which are made to intimate, as if they forbade all divorce but for adultery (though *Moses* have constituted otherwise) those words tak'n circumscriptly, without regard to any precedent law of *Moses* or attestation of Christ himself, or without care to preserve those his fundamental and superior laws of nature and charity, to which all other ordinances give up their seals, are as much against plain equity, and the mercy of religion, as those words of *Take, eat, this is my body*, elementally understood, are against nature and sense.

And surely the restoring of this degraded law, hath well recom-penc't the diligence was us'd, by enlightning us further to find out wherfore Christ took off the Pharises from alleging the law, and refer'd them to the first institution, not condemning, altering, or abolishing this precept of divorce, which is plainly moral, for that were against his truth, his promise, and his prophetick office; but knowing how fallaciously they had cited, and conceal'd the particular and natural reason of the Law, that they might justifie any forward reason of their own, he lets goe that sophistry unconvinc't, for that had bin to teach them else, which his purpose was not. And since they had tak'n a liberty which the law gave not, he amuses and repells their tempting pride with a perfection of Paradise, which the law requir'd not; not therby to oblige our performance to that wherto the law never enjoyn'd the fal'n estate of man; for if the first institution must make wedlock, what ever happen, inseparable to us, it must make it also as perfect, as meetly helpfull, and as comfortable, as God promis'd it should be, at least in some degree; otherwise it is not equal or proportionable to the strength of man, that he should be reduc't into such indissoluble bonds to his assured misery, if all the other conditions of that cov'nant be manifestly alter'd.

CHAP. XVI.

How to be understood that they must be one flesh : and how that those whom God hath joyn'd man shoul'd not funder.

Next he saith, *they must be one flesh*, which, when all conjecturing is don, will be found to import no more but to make legitimate

and good the carnal act, which els might seem to have something of pollution in it: And inferrs thus much over, that the fit union of their souls be such as may even incorporate them to love and amity; but that can never be where no correspondence is of the minde; nay instead of being one flesh, they will be rather two carcases chain'd unnatural together; or as it may happ'n, a living soule bound to a dead corps, a punishment too like that inflicted by the tyrant *Meronites*; so little worthy to be receiv'd as that remedy of loneliness which God meant us. Since we know it is not the joyning of another body will remove loneliness, but the uniting of another compleible mind, and that it is no blessing but a torment, nay a base and brutish condition to be one flesh, unles wher nature can in some measure fix a unity of disposition. The meaning therefore of these words, *For this cause shall a man leave his father and his mother and shall cleave to his wife*, was first to shew us the dear affection which naturally & most commonly grows in every not unnatural marriage, ev'n to the leaving of parents, or other familiarity what soever: next, it justifies a man in so doing, that nothing is done undutifully to father or mother. But that he should be here sternly commanded to cleave to his error, a disposition which to his he finds will never ciment, a quotidian of sorrow & discontentment in his house, let us be excus'd to pause a little and bethinke us every way round, ere wee lay such a flat solecisme upon the gracious, and certainly not inexorable, not ruthlesse and flinty ordinance of marriage. For if the meaning of these words must be thus blockt up within their owne letters from all equity and fair deduction, they will serve then well indeed their turn, who affirme divorce to have been granted onely for wives; whereas we see no word of this text that bindes women, but then only, what it binds. No marvell then if *Salomith* sister to *Herod*, sent a writ of ease to *Cestibarna* her husband; which, as *Josephus* there attests, was lawfull onely to men. No marvell though *Placidia* the sister of *Honorius* threat'nd the like to Earle *Constantius*, for a triviall cause as *Phorinus* relates from *Olympiodorus*. No marvell any thing if letters must be turn'd into palisadoes to stake out all requisite sense from entring to their due enlargement.

Lastly, Christ himselfe tells who shoulde not bee put asunder, namely those whom God hath joyn'd. A plain solution of this great controversie if men would but use their eyes; for when is it that God may bee said to joyn, when the parties and their friends consent? No surely, for that they concurre to lewdest ends. Or is it when

when Church rites are finisht? Neither; for the efficacie of those depends upon the presuppoled fittesse of either party. Perhaps after carnall knowledge? Least of all; for that may joyn persons whom neither law nor nature dares ioyn: tis lett, that only then, when the minds are fitly dispos'd, and enabl'd to maintain a chearfull conver-
sation, to the iolace and love of each other, according as God inten-
ded and promis'd in the very first foundation of matrimony, *I will
make him a help meet for him*: for surely what God intended and pro-
mis'd, that onely can be thought to be of his ioyning, and not the
contrary. So likewise the Apostle witnesseth, *Cor. 7.15.* that in mar-
riage God hath call'd us to peace. And doubtlesse in whose respect hee
hath call'd us to mariage, in that also hee hath ioyn'd us. The rest
whom either disproportion or deadnesse of spirit, or something di-
fashful & aversle in the immutable bent of nature renders uncom-
gall, error may have ioyn'd, but God never ioyn'd against the mea-
ning of his own ordinance. And if he ioyn'd them not, then is there
no power above their own consent to hinder them from unioyning,
when they cannot reap the soberest ends of being together in any
tolerable sort. Neither can it be said properly that such twain were
ever divorc't, but onely parted from each other, as two persons un-
coniunctive and unmariable together. But if whom God hath
made a fit help, frowardness or private injuries have made unft,
that being the secret of mariage God can better judge then man,
neither is man indeed fit or able to decide this matter; however it
be, undoubtedly a peacefull divorce is a lesse evill, and lesse in scan-
dall then a hatefull hardhearted and destructive continuance of ma-
riage, in the iudgement of Moses and of Christ, that justifies her
in choosing the lesse evill, which if it were an honest and civil
prudence in the law, what is there in the Gospell forbidding such
a kind of legall wisdom: though wee should admit the common
Expositers.

CHAP. XVII.

*The sentence of Christ concerning divorce how to be expounded. What Gro-
tius hath obseru'd. Other addicions.*

Having thus unfolded those ambiguous reasons, vwherewith Christ, as his wont was, gave to the Pharisees that came to sound him, such an answer as they deserv'd, it vwill not be uneasie to explain the sentence it selfe that now follows; *Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.* First therfore I vwill set down vwhat is observ'd by Grotius upon

this point a man of generall learning. Next I produce vwhat mine own thoughts gave me, before I had seen his annotations. *Origen*, saith he, notes that Christ nam'd adultery rather as one example of other like cases, then as one only exception. And that it is frequent, not only in human but in divine Laws²; to expresse one kind of fact, wherby other causes of like nature may have the like plea: as *Exod.* 21. 18, 19, 20, 26. *Dent.* 19. 5. And from the maxims of civil Law he shewes that ev'n in sharpest penal laws, the same reason hath the same right: and in gentler Lawes, that from like causes to like the Law interprets rightly. But it may be objected, saith hee, that nothing destroyes the end of wedlock so much as adultery. To which he answers, that mariage was not ordain'd only for copulation, but for mutuall help and comfort of life; and if we mark diligently the nature of our Saviours commandments, wee shall finde that both their beginning and their end consists in charity: whose will is that wee should so be good to others, as that wee bee not cruell to our selves. And hence it appears why *Mark*, and *Luke*, and *S. Paul* to the *Cor.* mentioning this precept of Christ, adde no exception: because exceptions that arise from naturall equity, are included silently under generall terms: it would bee consider'd therfore whether the same equity may not have place in other cases lesse frequent. Thus farre he. From hence, is what I adde: first, that this saying of Christ, as it is usually expounded, can be no law at all, that a man for no cause should separate but for adultery; except it bee a supernaturall law, not binding us as we now are had it bin the law of nature, either the Jews, or some other wise and civill nation would have pres't it: or let it be so; yet that law *Dent.* 24. 1. wherby a man hath leave to part, when as for just and naturall cause discover'd he cannot love, is a law ancienter, and deeper ingrav'd in blameles nature then the other: therfore the inspired Law-giver Moses took care that this should be specify'd and allow'd: the other he let vanish in silence, not once repeated in the volume of his law, ev'n as the reason of it vanisht with Paradise. Secondly, this can be no new command, for the Gospel enjoyns no new morality, save only the infinit enlargement of charity, which in this respect is call'd the *new commandement* by *S. John*; as being the accomplishment of every command. Thirdly, It is no command of perfection further then it partakes of charity, which is the *bond of perfection*. These commands therfore which compell us to self cruelty above our strength, so hardly will help forward to perfection, that they hinder and set backward in all

the common rudiments of Christianity, as was prov'd. It being thus clear, that the words of Christ can be no kind of command, as they are vulgarly tak'n, we shall now see in what sence they may be a command, and that an excellent one, the same with that of *Moses*, and no other. *Moses* had granted that only for a natural annoyance, defect, or dislike, whether in body or mind (for so the Hebrew words plainly note) which a man could not force himselfe to live with, he might give a bill of divorce, therby forbidding any other cause wherin amendment or reconciliation might have place. This Law the Pharises depraving, extended to any slight contentious cause whatsoever. Christ therefore seeing where they halted, urges the negative part of that law, which is necessarily understood (for the determinate permission of *Moses* binds them from further licence) and checking their supercilious drift, declares that no accidental, temporary, or reconcileable offence, except fornication, can justifie a divorce: he touches not here those natural and perpetual hindrances of society, whether in body or mind, which are not to be remov'd: for such, as they are aptest to cause an unchangeable offence, so are they not capable of reconciliation because not of amendment; they do not break indeed, but they annihilate the bands of mariage more then adultery. For that fault committed argues not alwaies a hatred either natural or incidental against whom it is committed; neither does it inferre a disability of all future helpfulness, or loyalty, or loving agreement, being once past, and pardon'd, where it can be pardon'd: but that which naturally distastes, and *findes no favour in the eyes of matrimony*, can never be conceal'd, never appeas'd, never intermitted, but proves a perpetuall nulity of love and contentment, a solitude, and dead vacation of all acceptable conversing. *Moses* therefore permits divorce, but in cases only that have no hands to joyn, and more need separating then adultery. Christ forbids it, but in matters only that may accord, and those lesse then fornication. Thus is *Moses* Law here plainly confirm'd, and those causes which he permitted, not a jot gainsaid. And that this is the true meaning of this place, I prove also by no lesse an Author then S. Paul himself, ^{x Cor. 7.10, 11.} upon which text Interpreters agree that the Apostle only repeats the precept of Christ: where while he speaks of the wives reconciliation to her husband, he puts it out of controversie, that our Saviour meant chiefly matters of strife and reconciliation: of which sort he would not that any difference should be the occasion of divorce, except fornication. And that we may learn better how to value

a grave and prudent law of Moses, and how unadvisedly we sinatter with our lips, when we talk of Christ's abolishing any judiciall law of his great Father, except in some circumstances which are Judai-call rather then Judicial, and need no abolishing but cease of them-selv's, I say again, that this recited law of Moses contains a cause of divorce greater beyond compare then that for adulterie; and who so cannot so conceive it: errs and wrongs exceedingly a law of deep wisdom for want of well fadoming. For let him mark no man urges the just divorcing of adulterie as it is a sin, but as it is an injury to marriage; and though it be but once committed, and that without malice, whether through unopportunity or opportunity, the Gospel does not therfore dissuade him who would therfore divorce; but that natural hatred vwherever it arises, is a greater evil in mariage, then the accident of adultery a greater defrauding, a greater injustice, and yet not blameable, he who understands not after all this representing. I doubt his vwill like a hard spleen draws faster then his understanding can vwell saugusie. Nor did that man ever know or feel vwhat it is to love truly, nor ever yet comprehend in his thoughts vwhat the true intent of marriage is. And this also vwill be soithwhat above his reach, but yet no lesse a truth for lack of his perspective, that as no man apprehends vwhat vice is, so vwell as he vwho is truly vertuous, no man knows hel like him vwho converses most in heav'n, so there is none that can estimate the evil and the affliction of a naturall hatred in matrimonie, unlesse he have a soul gentle enough, and spacious anough to contemplate vwhat is true love.

And the reason vwhy men so disesteem this vwise judging Law of God, and count hate, or *the no: finding of favour*, as it is there term'd, a humorous, a dishonest, and slight cause of divorce, is because themselves apprehend so little of vwhat true concord means: for if they did, they would be juster in their ballancing between natural hatred and carnall adultery; this being but a transient injury; and soon amended. I mean as to the party against whom the trespass is: but that other being an unspeakable and an unremitting sorrow and offence, wherof no attiends can be made, no cure, no ceasing but by divorce, vwhich like a divine touch in one moment heals all; and like the vword of God, in one instant hushes outrageous tempests into a sudden stillnesse and peacefull calm. Yet all this so great a good of Gods own enlarging to us, is by the hard rains of them that fit us, vholly diverted and imbezzl'd from us. Maligners of mankind! But vwho hath taught you to mangle thus, and make more gashes in

the miseries of a blameless creature, with the leaden daggers of your literal decrees, to ywhole case you cannot adde the rite of one small atome, but by letting alone your unhelpfull Surgery. As for such as think wardring concupisence to bee here newly and more precisely forbidd'n, then it vvas before, if the Apostle can convince them, vve know that vve are to know lust by the law, and not by any new discovery of the Gospel. The Law of Moses knew vwhat it permitted and the Gospel knew vwhat it forbid; hee that under a peevish conceit of debarring concupisence, shall goe about to make a novice of Moses, (not to lay a worse thing for reverence sake) and such a one of God himselfe, as is a horror to think, to bind our Saviour in the default of a down-right promise breaking and to bind the disunions of complaining nature in chains together, and curb them vwith a canon law, tis he that committs all the whordom and adultery, vwhich himselfe adjudges, besides the former guilt so manifold that lies upon him. And if none of these considerations vwith all their vwait and gravity, can avail to the dispossessing him of his pretious literalism, let some one or other entreat him but to read on in the same 19. of Mat. till he come to that place that sayes *Some make them eunuchs, for the kingdom of heavns sake.* And if then he please to make use of *Origens* knife, he may dde well to be his own carver.

C H A P. X V I I I.

Whether the words of our Saviour, being rightly expounded only of actual fornication to be the signe of divorce. The opinion of Grotius will, other refusals.

But because we know that Christ never gave a Judiciall Law, and that the word fornication is variously significant in Scripture, it wil be much right done to our Saviours words to consider diligently whether it be meant heer that nothing but actuall fornication, prov'd by witness, can warrant a divorce, for so our canon law judges. Nevertheless as I find that Grotius on this place hath obseru'd, the Christian Emperours, That is in the seconde and laste edition of his high wisdom, and reputed piety, deconcented to the diversitye fornication, if the wife attempted either against the knowledge, or obstinately against the will of her husband, such things as gave open suspicion of adulterizing, as the wilfull hantering of seaste, and intimitations with, men not of her neare kindred, the lying forth of her house without probable cause, the frequenting of theatres against her husbands mind, her endeayour to prevent or destroy conception. Hence that of *Every where fornication is shewed to be the wife mans lawfully*

be divorce; not that every motion of a jealous mind should be regarded; but that it should not be exacted to prove all things by the visibility of Law witnessing or else to hood-wink the mind: for the law is not able to judge of these things but by the rule of equity, and by permitting a wife man to walk the middle way of prudent circumspection, neither wretchedly jealous, nor stupidly and tamely patient. To this purpose hath *Grotius* in his notes. He shews also that fornication is tak'n in Scripture for such a continual headstrong behaviour, as tends to plain contempt of the husband: and proves it out of *Judges* 19. 2. where the Levites wife is said to have plaid the whoor against him; which *Iosephus* and the *Septuagint*, with the *Chaldean*, interpret onely of stubbornesse and rebellion against her husband: and to this I adde that *Kimchi* and the two other Rabbies who glosse the text, are in the same opinion. *Ben Gersom* reasons, that had it bin whoordom, a Jew and a Levit would have disdain'd to fetch her again. And this I shall contribute, that had it been whoordom, she would have chosen any other place to run to, then to her fathers house, it being so infamous for an Hebrew woman to play the harlot, and so opprobrious to the parents. Fornication then in this place of the *Judges* is understood for stubborn disobedience agaist the husband, and not for adultery. A sin of that sudden activity as to be already committed, when no more is done, but onely lookt unchastly: which yet I should bee loath to judge worthy a divorce, though in our Saviours language it bee call'd adultery. Nevertheless when palpable and frequent signes are giv'n, the law of God, *Numb.* 5. so far gave way to the jealousie of a man as that the woman set before the Sanctuary with her head uncover'd, was adjur'd by the Priest to swear whether she were false or no; and constrain'd to drink that bitter water with an undoubted curse of rebelling and sympathy to follow, unless she were innocent. And the jealous man had not bin guiltles before God, as seems by the last verse, if having such a suspicion in his head, he shoud neglect this triall; which if to this day it be not to be us'd, or be thought as uncertain of effect, as our antiquated law of *Ordealism*, yet all equity will judge that many adulterous demeanors which are of lewd suspicion, and example, may be held sufficient to incurre a divorce, though the act it selfe hath not been prov'd. And seeing the generosity of our Nation is so, as to account no reproach more abominable, then to bee nickname'd the husband of an adultere, that our law should not be as ample as the Law of God to vindicate a man from that ignoble

sufferance, is our barbarous unskilfulness, not considering that the law should be exasperated according to our estimation of the injury. And if it must be suffer'd till the act be visibly prov'd, Solomon himself whose judgement will be granted to surpasie the acutenesse of any Canonist confesses, Pro. 30. 19. 20. that for the act of adultery, it is as difficult to be found as the track of an Eagle in the aire, or the way of a ship in the Sea: so that a man may be put to unmanly indignities ere it be found out. This therfore may bee anough to inform us, that divorcee adultery is not limited by our Saviour to the utmost act, and that to be attested alwayes by eye witnesse, but may bee extended also to divers obvious actions, which either plainly lead to adultery, or give such presumption, wherby sensible men may suspect the deed to bee already don. And this the rather may bee thought, in that our Saviour chose to use the word *Fornication*, which word is found to signify other matrimoniall transgressions of main breach to that covnant besides actuall adultery. For that sinne needed not the riddance of divorce, but of death by the Law, which was active ev'n till then by the example of the woman tak'n in adultery; or if the law had been dormant, our Saviour was more likely to have told them of their neglect, then to have let a capitall crime silently scape into a divorce: or if it bee said his busynesse was not to tell them what was criminall in the civill Courts, but what was sinfull at the barre of conscience, how dare they then having no other ground then these our Saviours words, draw that into triall of law, which both by Moses and our Saviour was left to the jurisdiction of conscience? But wee take from our Saviour, say they, only that it was adultery and our Law of it selfe applies the punishment. But by their leave that so argue, the great Law-giver of all the world who knew best what was adultery both to the Jew and to the Gentile appointed no such applying, and never likes when mortall men will be vainly presuming to out-strip his justice.

C H A P. X I X.

Christ's manner of teaching. S. Paul adjectablis matter of divorce without command to shew she matter so be of equity, not of rigor. That the bondage of a Christian may be as much, and his peace as little in some other marriages besides idolatrous: If those arguments therfore be good in that one case, why not in those other: therfore the Apostle himself adds; in this disorder.

THus at length wee see both by this and by other places, that there is scarce any one saying in the Gospell, but must bee read with limitations and distinctions, to bee rightly understood;

for Christ gives no full commentes or continued discourses, but as ~~whereby~~ the Rhetoritan phrases it, speaks oft in Monosyllables, like a master scattering the heavenly grain of his doctrine like pearl heer and therer which requires a stolid and laborious gatherer, who must compare the words he finds, with other precepts, with the end of every ordinance, and with the generall *analogie* of Evangelick doctrine: otherwise many particular sayings would bee but strange repugnant riddles; and the Church would offend in granting divorces for frigidity, which is not here excepted with adultery, ~~but~~ by them added. And this was it undoubtedly which gave reason to S. Paul of his own authority, as hee professes, and without command from the Lord, to enlarge the seeming construction of those places in the Gospell; by adding a case wherin a person deserted, which is something lesse then divorce, may lawfully marry again. And having declar'd his opinion in one case, he leaves a further liberty for Christian prudence to determine in cases of like importance; using words so plain as are not to be shifted off, *that a brother or a sister is not under bondage in such cases*, adding also, *that God bath call'd us to peace in mariage.*

Now if it be plain that a Christian may be brought into unworthy bondage, and his religious peace not onely interrupted now and then, but perpetually and finally hinder'd in wedlock by mis-yoking with a diversity of nature as well as of religion, the reasons of S. Paul cannot be made speciaall to that one case of infidelity, but are of equal moment to a divorce, wherever Christian liberty and peace are without fault equally obstructed. That the ordinance which God gave to our comfort, may not be pinn'd upon us to our undeserved thrallidom; to be coopt up as it were in mockery of wedlock, to a perpetual betrothed longlings and discontent, if nothing worse ensue. There being nought else of marriage left between such, but a displeasing and forc't remedy against the sting of a bruit desire: which fleshly accustoming without the souls union and commixture of intellectuall delight, as it is rather a soiling then a fulfilling of mariage-rites, so is it enough to imbase the mettle of a generous spirit, and sinks him to a low and vulgar pitch of endeavour in all his actions, or, which is worse, leaves him in a dispairing pligt of abject & hardn'd thoughts: which condition rather then a good man should fal into, a man usefull in the service of God and mankind. Christ himself hath taught us to dispence with the most sacred ordinance of his worship, even for a bodily healing to dispence with that holy and speculative rest of

of Sabbath, much more then with the erroneous observance of an ill-knotted mariage, for the sustaining of an overcharg'd faith and perieverance.

CHAP. XX.

The meaning of S. Paul, that Charity believeth all things, what is to be said to the licence which is vainly fear'd will grow hereby. What se chose who never have don prescribing patience in this case. The Papist most severe against divorce: yet most easie to all licence. Of all the miseries in mariage God is to be clear'd, and the faults to be laid on man's unjust laws.

And though bad causes would take licence by this pretext, if that cannot be remedied, upon their conscience be it, who shall so doe. This was that hardnes of heart, and abuſe of a good law which Moses was content to suffer, rather then good men should have it at all to ſe needfully. And he who to run after one lost ſheep, left ninety nine of his own flock at random in the wildernes, would little perplex his thought for the obduriſg of nine hunder'd, and ninety ſuch as will daily take worſe liberties, whether they have permission or not. To conclude, as without charity God hath giu'n no com-mandment to men, ſo without it, neither can men rightly believē any commandment giu'n. For every act of true faith, as well that whereby we believē the law, as that whereby we endeavour the law, is wrought in us by charity, according to that in the divine hymne of St. Paul, *Cor. 13.* *Charity believeth all things:* not as if ſhe were ſo credulous, which is the expofition hitherto current, for that were a trivial praife; but to teach us that charity is the high governesse of our beliefe, and that we cannot ſafely affend to any precept writ'n in the Bible, but as charity commends it to us. Which agrees with that of the ſame Apostle to the Ep'ſe. 4. 14. 5, where he tells us that the way to get a ſure undoubted knowledge of things, is to hold that for truth, which accords moſt with charity. Whose unerring gen-drance and conduct having follow'd as a load-starre with all diui-ligence and fidelity in this queſtion, I truſt, through the help of that illuminating Spirit which hath favour'd me, to have done no evey dayes work: in asserting after many ages the words of Christ with other Scriptures of great concerneinent from burdenſom & reuorſe-les obſcurity, tangl'd with manifold repugnances, to their native inſtre and conſent between each other: hereby alſo diſolving tedious and Gordian diſculties, which have hitherto moleſted the Church of God, and are now decided, not with the ſword of Alexander, but with

with the immaculate hands of charity, to the unspeakable good of Christendome. And let the extreme literalist sit down now and revolve whether this in all necessity be not the due result of our Saviours words : or if he persist to be otherwise opinion'd, let him well advise, lest thinking to gripe fast the Gospel , he be found in stead with the canon law in his fist : whose boisterous edicts tyrannizing the blessed ordinance of mariage into the quality of a most unnatural and unchristianly yoke, have giv'n the flesh this advantage to hate it, and turn aside, oft times unwillingly, to all dissolute uncleanness, even till punishment it self is weary, and overcome by the incredible frequency of trading lust, and uncontroll'd adulteries. Yet men whose Creed is custom ; I doubt not but wil be still endeavouring to hide the sloth of their own timorous capacities with this pretext, that for all this tis better to endure with patience and silence this affliction which God hath sent. And I agree tis true, if this be exhorted and not enjoyn'd ; but withall it will be wisely don to be as sure as may be, that what mans iniquity hath laid on, be not imputed to Gods sending, least under the colour of an affected patience we detain our selves at the gulphs mouth of many hideous temptations, not to be withstood without proper gifts, which as Perkins well notes, God gives not ordinarily, no not to most earnest prayers. Therefore we pray, *Lead us not into temptation*, a vain prayer, if having led our selves thither, we love to stay in that perilous condition. God sends remedies, as well as evills ; under which he who lies and groans, that may lawfully acquit himselfe, is accessory to his own ruin : nor will it excuse him, though he suffer through a sluggish fearfulness to search throughly what is lawfull, for feare of disquieting the secure falsity of an old opinion. Who doubts not but that it may be piously said, to him who would dismiss frigidity, bear your trial, take it, as if God would have you live this life of continence : if he exhort this, I hear him as an Angel, though he speak without warrant : but if he would compell me, I know him for Satan. To him who divorces an adultereise, Piety might say; Pardon her; you may shew much mercy, you may win a soul : yet the law both of God and man leaves it freely to him. For God loves not to plow out the heart of our endeavours with over-hard and sad tasks. God delights not to make a drudge of vertue, whose actions must be al elective & unconstrain'd. Forc't *vertue* is as a bolt overshoot it goes neither forward nor backward, and does no good as it stands. Seeing therfore that neither Scripture nor reason hath laid this unjust

just austerity upon divorce, we may resolve that nothing else hath wrought it, but that letter-bound servility of the Canon Doctors, supposing marriage to be a Sacrament, and out of the art they have to lay unnecessary burdens upon all men, to make a fair shew in the fleshly observance of matrimony, though peace and love with all other coniugall respects fare never so ill. And indeed the Papists who are the strictest forbidders of divorce, are the easiest libertines to admit of grossest uncleanness; as if they had a designe by making wedlock a supportlesse yoke, to violate it most, under colour of preserving it most inviolable: and withall delighting, as their mystery is, to make men the day-labourers of their own afflictions, as if there were such a scarcity of miseries from abroad, that we should be made to melt our choyceſt home blessings, and coin them into crosses, for want wherby to hold commerce with patience. If any therefore who shall hap to read this discourse, hath been through misadventure ill ingag'd in this contracted evill here complain'd of, and finds the fits and workings of a high impatience frequently upon him, of all those wild words which men in misery think to ease themselves by uttering, let him not op'n his lips against the providence of heav'n, or tax the wayes of God and his divine truth: for they are equal easie, and not burdenloime; nor doe they ever crosse the iust and reasonable desires of men, nor involve this our portion of mortall life, into a necessity of sadnesse and malecontent, by laws commanding over the unredicible *anxieties* of nature sooner or later found: but allow us to remedy and shake off those evils into which hman error hath led us through the midst of our best intentions; and to support our incident extremities by that authentick precept of soveran charity; whose grand commission is to doe and to dispose over all the ordinances of God to man; that love & truth may advance each other to everlasting. While we literally superstitious through customary faintnesse of heart, not venturing to pierce with our free thoughts into the full latitude of nature and religion, abandon our ~~lives~~ to serve under the tyranny of usurpt opinions, suffering those ordinances which were allotted to our solace and reviving, to trample over us and hale us into a multitude of sortowes which God never meant us. And where he set us in a fair allowance of way, with honest liberty and prudence to our guard we never leave subtilizing and casuifting till we have strain'd and par'd that liberal path into a razors edge to walk on, between a precipice of unnecessary mischief on either side and starting at every false Alarum.

we do^ennot know which way to set a foot forward with manly confidence and Christian resolution, through the confused ringing in our ears of parick scruples and amazements.

C H A P. X X I.

That the matter of divorce is not to be try'd by law, but by conscience, as many other sins are. The Magistrate can only see that the condition of divorce be just, and equall. The opinion of Fagius, and the reasons of this assertion.

A Nother act of papall encroachment it was, to pluck the power and arbitrement of divorce from the master of family, into whose hands God and the law of all Nations had put it, and Christ so left it, preaching onely to the conscience, and not authorizing a judicall Court to tosse about and divulge the unaccountable and secret reasons of disaffection between man and wife, as a thing most improperly answerable to any such kind of triall. But the Popes of *Rome* perceiving the great revenue and high authority it would give them ev'n over Princes, to have the judging and deciding of such a main consequence in the life of man as was divorce, wrought so upon the superstition of those ages, as to divest them of that right which God from the beginning had entrusted to the husband : by which meanes they subiected that ancient and naturally domestick prerogative to an externall and unbefitting Judicature. For although differences in divorce about Dowries, Jointures, and the like, besides the punishing of adultery, ought not to passe without referring, if need be, to the Magistrate, yet that the absolute and final hindring of divorce cannot belong to any civil or earthly power, against the will and consent of both parties, or of the husband alone, some reasons will be here urg'd as shall not need to decline the touch. But first I shall recite what hath bin already yeilded by others in favour of this opinion. *Grotius* and many more agree that notwithstanding what Christ spake therin to the conscience, the Magistrate is not therby enjoyn'd ought against the preservation of civil peace, of equity, and of convenience. Among these *Fagius* is most remarkable, and gives the same liberty of pronouncing divorce to the Christian Magistrate, as the Mosaick had. *For whatever faith he, Christ spake to the regenerat, the Judge hath to deal with the vulgar: wherefore any through hardness of heart will not be a tolerable wife or husband, it will be lawfull as well now as of old to passe the bill of divorce, not by private, but by publicke authority.* *Nor doth man separate them,*

them then, but God by his law of divorce giv'n by Moses. What can hinder the Magistrate from so doing, to whose government all outward things are subject, to separate and remove from perpetual vexation and no small danger, those bodies whose minds are already separate: it being his office to procure peaceable and convenient living in the Commonwealth; and being as certain also, that they so necessarily separated cannot all receive a single life. And this I observe that our divines doe generally condemn separation of bed and board, without the liberty of second choice: if that therefore in some cases be most purely necessary, as who so blockish to deny, then is this also as needfull. Thus farre by others is already well stopt, to inform us that divorce is not a matter of Law but of Charity: if there remain a furlong yet to end the question, these following reasons may serve to gain it with any apprehension not too unlearned, or too wayward. First because oftentimes the causes of seeking divorce reside so deeply in the radical and innocent affections of nature, as is not within the diocese of Law to tamper with. Other relations may aptly enough be held together by a civil and virtuous love. But the duties of man and wife are such as are chiefly conversant in that love, which is most ancient and neerly naturall; whose two prime statutes are to joyn it self to that which is good and acceptable and friendly; and to turn aside and depart from what is disagreeable, displeasing and unlike: of the two this latter is the strongest, and most equal to be regarded: for although a man may often be unjust in seeking that which he loves, yet he can never be unjust or blamable in retiring from his endles trouble and distast, whenas his tarrying can redound to no true content on either side. Hate is of all things the mightiest divider, nay, is division it self. To couple hatred therfore though wedlock try all her golden links, and borrow to her aid all the iron manacles and fetters of Law, it does but seek to twist a rope of sand, which was a task they say that pos'd the divell. And that sluggish feind in hell *Orcus*, whom the Poems tell of, brought his idle cordage to as good effect, which never serv'd to bind with, but to feed the Asse that stood at his elbow. And that the restrictive Law against divorce, attains as little to bind any thing truly in a disjoyned mariage, or to keep it bound, but servs only to feed the ignorance, and definitive impertinence of a doltish Canon, were no absurd allusion. To hinder therfore those deep and serious regresses of nature in a reasonable ioul parting from that mistak'n help which he justly seeks in a person created for him, recollecting himself from an unmeet help which was never meant, and to detain

him by compulsion in such a unpredestin'd misery as this, is in diameter against both nature and institution: but to interpolate a jurisdictional power upon the inward and irremediable disposition of man, to command love and sympathy, to forbid dislike against the guidest instinct of nature, is not within the Province of any Law to reach, and were indeed an uncommodious rudenesse, not a just power: for that Law may bandy with nature, and traverte her sage motions, was an error in *Cæstiles* the Rhetorician, whom *Socrates* from high principles confutes in *Plato's Gorgias*. If therefore divorce may be to natural, and that law and nature are not to goe contrary, then to forbid divorce compulsively, is not only against nature, but against law.

Next it must be remember'd that all law is for some good that maybe frequently attain'd, without the admixture of a worse inconvenience; and therefore many grosse faults, as ingratitude and the like, which are too farre within the soul, to be cur'd by constraint of law, are left only to be wrought on by conscience and perswasion. Which made *Aristotle* in the 10th of his *Ethicks to Nicomachus*, aim at a kind of division of law into private or perswasive, and publick or compulsive. Hence it is that the law forbidding divorce, never attains to any good end of such prohibition, but rather multiplies evil. For if natures resistlesse sway in love or hate bee once compell'd, it grows carelesse of it selfe, vicious, uselesse to friend, unserviceable and spiritless to the Common-wealthe. Which Moies rightly foresaw, and all wise Law-givers that ever knew man, what kind of creature he was. The Parliament also and Clergy of England were not ignorant of this, when they consented that *Henry* the eighth might put away his Queen *Anne of Cleve*, whom he could not like after he had been wedded halfe a yare; unless it were that contrary to the proverbe, they made a necessity of that which might have been a vertue in them to doe. For even the freedome and eminence of mans creation gives him to be a Law in this matter to himselfe, being the head of the other Sex which was made for him: vvhom therefore though he ought not to injure, yet neither should he be forc't to retain in society to his own overthrow, nor to heare any judge therin above himself. It being also an unseemly affront to the seuerall and vail'd modesty of that sex, to have her unpleasingnesse and other concealments bandied up and down, and aggravated in open Court by those hir'd masters of tongue-fence. Such uncomely exigences it befell no lesse a Maiesty then *Henry* the eighth to be reduc't to; who finding just reason in his conscience to forgoe his brothers wife, af-

ter many indignities of being deluded, and made a boy of by those his two Cardinall Judges, was constrain'd at last for want of other proof that she had been carnally known by Prince ~~Arthur~~, ev'n to uncover the nakednesse of that vertuous Lady, and to recite openly the obscene evidence of his brothers Chamberlain. Yet it pleas'd God to make him see all the tyranny of ~~Rome~~, by discovering this which they exercis'd over divorce; and to make him the beginner of a reformation to this whole Kingdome by first asserting into his familiars power the right of just divorce. This trucan adulterie can not be shain'd enough by any publick proceeding: but that woman whose honour is not appeach't, is left insecur'd by a silent distmision, being otherwise not illiberally dealt with, then to endure a clamou-ring debate of uterrie things in a busines of that civill secrecy and difficult discerning, as not to bee over-much question'd by nearest friends. Which drew that anwer from the greatest and worthiest Roman of his time *Pauine Emilia*, being demanded why hee would put away his wife for no visible reason. *This Scho*, said he, and held it out on his foot, is a wearisome, aise or groo, and yet none of you know where it wings me: much leise by the unfamiliar cognisance of a fee'd gamester can such a private difference be examin'd, neither ought it.

Again if Law aim at the firm establishment and preservation of matrimoniall faith, wee know that cannot thrive under violence means, but is the more violated. It is not when two unfortunatly met are by the Caton forc't to draw in that yoke an unmercifull dayes work of sorrow till death unharnesse' em, that then the Law keeps mariage most unviolated and unbroke': but when the Law takes order that mariage be accountant and responsible to perform that society, whether it be religious, civil, or corporal, which may be coniscionably requir'd and claim'd therin, or else to be dissolv'd if it cannot be undergoen: This is to make mariage most indissoluble, by making it a ruff and equal dealer, a performer of those due helps whicht instituted the coynant, being otherwise a most unjust contract, and no more to be mainteain'd under tuitioun of law, then the vilest fraud or cheat or theft that may be committed. But because this is such a secret kind of fraud or theft, as cannot bee discern'd by law, but only by the plaintife himself, therfore to divorce was never counted a politicall or civil offence neither to Jew nor Gentile, nor by any judicial intendment of Christ, further then could be discern'd to transgresse the allowance of *Moses*, which was of necessity so large, that it doth all one as if it sent back the matter

undeterminable at law, and intractable by rough dealing, to have instructions and admonitions bestow'd about it by them whose spirituall office is to adjure and to denounce, and so left to the conscience. The Law can onely appoint the iust and equall conditions of divorce, and is to look how it is an iniury to the divorc't, which in truth it can be none, as a meer separation; for if she consent wherin has the Law to right her? or content not; then is it either iust, and so deserv'd; or if unjust, such in all likelihood was the diuorcer, and to part from an unjust man is a happiness, and no iniury to bee lamented. But suppose it be an iniury, the law is not able to amend it, unles she think it other then a miserable redress to return back from whence she was expell'd, or but intreated to be gone, or else to live apart. Still married without mariage, a maried widow. Last, if it be to chalke'n the diuorcer, what Law punishes a deed which is not morall, but natural, a deed which cannot certaintaly be found to be an iniury, or how can it be punisht by prohibiting the divorce, but that the innocent must equally partake both in the shame and in the smart. So that which way soever we look the Law can to no rationall purpose forbid divorce, it can only take care that the conditions of divorce be not injurious. Thus then we see the trial of law how impertinent it is to this question of divorce, how helpeſle next, and then how hurtfull.

CHAP. XXII.

The last Reason, why divorce is not to be restrain'd by Law, it being against the Law of nature and of Nations. The barger proof wherof referr'd to Mr. Seldens Book De jure naturali & gentium. An objection of Paræus answer'd. How it ought to be order'd by the Church. That this will not breed any worse inconvenience nor so bad as is now suffer'd.

Therfore the last reason why it should not be, is the example we have, not only from the nobleſt and wifelſt Common-wealtheſ, guided by the cleareſt light of humān knowledge, but also from the divine testimonies of God himſelf, lawgiving in person to a ſanctify'd people. That all this is true, who ſo deſires to know at large with leaſt pains, and expects not heer overlong rehertiſals of that which is by others already ſo judiciously gather'd, let him haſt'n to be acquainted with that noble volume written by our learned Selden, *Of the law of nature & of Nations*, a work more uſeful and more worthy to be peruſ'd, whoſoeuer ſtudies to be a great man in wiſdom, equity, and justice, then all thoſe decretals, and ſimiles ſums, which the Pontificall

cial Clerks have doted on, ever since that unfortunat mother famous-
ly fynn'd thrice, and dy'd impenitent of her bringing into the world
tho't two misbegott'n infants; & for ever infants *Lombard* & *Gratian*,
him the compiler of Canon iniquity, & ther the *Tubulon* of schola-
stick Sophistry, whose over-spreading *herbaria*, hath not only infus'd
their own baltardy upon the fruitfullest part of human learning; not
only dissipated and dejected the clear light of nature in us, & of nati-
ons, but hath tainted aliothe fountains of divine doctrine, & render'd
the pure and solid Law of God unbeneficial to us by their calumni-
ous dunceries. Yet this Law which their unskilfulness hath made
liable to all ignominy, the purity and wisdom of this Law shall be
the buckler of our dispute. Liberty of divorce we claim not, we think
not but from this Law; the dignity, the faith, the authority thereof is
now grown among Christians. O *tenement*! a labour of no mean
difficulty and envy to defend. That it should not be counted a fal-
tering dispence a flattring permission of sin, the bit of adultery, a share,
is the expence of all this apology. And all that we solicit is, that it
may be suffer'd to stand in the place where God set it amidst the
firmament of his holy Laws to shine, as it was wont upon the weak-
nesses and errors of men perishing etc in the sincerity of their honest
purpotes: for certain there is no memory of whordoms and adulter-
ies left among us now, when this warranted freedom of Gods own
giving is made dangerous and discarded for a scowle of licence. It
must be yours suffrages and Votes, O English men, that this exploded
decree of God and *Moses* may scape, and come off fair without the
censure of a shanefull abrogating: which if yonder Sun ride sure
and mean not to break word with us to morrow, was never yet abro-
gated by our Saviour. Give sentence, if you please that the trifolous
Canon may reverse the infallible judgement of *Moses* and his great
director. Or if it be the reformed writers, whose doctrine persuades
this rather, their reasons I dare affirme are all silent, unless it be
only this: *Paræus* on the *Corinthians* would prove that hardnes of
heart in divorce is no more now to be permitted, but to be amer't
with fine and imprisonment. I am not willing to discover the for-
gettings of reverend men, yet here I must. What article or clause of
the whole new Cov'nant can *Paræus* bring to exasperat the judicial
Law upon any infirmity under the Gospel? (I say infirmity, for if it
were the high hand of sin, the Law a little would have endur'd it as
the Gospel) it would not stretch to the dividing of an inheritance; it
refus'd to condemn adultery, not that these things should not be
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don at Law, but to shew that the Gospel hath not the least influence upon judicial Courts, much less to make them sharper, and more heavy; lest of all to arraine before a temporal Judge that which the Law without summons acquitted. But saith he, the law was the time of youth, under violent affections; the Gospel in us is mature age, and ought to subdue affections. True, and so ought the Law too, if they be found inordinat, and not merely natural and blameles. Next I distinguish that the time of the Law is compar'd to youth, and pupillage, in respect of the ceremonial part, which let the Jewes as children through corporal and garnish rudiments, until the fulnes of time should reveal to them the higher lessons of faith and redemption. This is not meant of the moral part, therin it soberly concern'd them not to be babies, but to be men in good earnest: the sad and awfull majesty of that Law was not to be jested with; to bring a bearded nonage with lascivious dispensations before that throne, had bin a loud affront, as it is now a grosse mistake. But what discipline is this Parasus to nourish violent affections in youth, by cock-tang and wanton indulgences, and to chastise them in mature age with a boyish rod of correction. How much more coherent is it to scripture, that the Law as a strict Schoolmaster should have punish'd every trespass without indulgence so banfull to youth, and that the Gospel should now correct that by admonition and reproof only, in free and mature age, which was punish't with stripes in the childhood and bondage of the Law. What therefore it allow'd then so fairly, much less is to be whipt now, especially in penal Courtes: and if it ought now to trouble the conscience, why did that angry accuser and condemner Lew. reprove it? So then, neither from Moses nor from Christ hath the Magistrate any authority to proceed against it. But what? Shall then the disposal of that power return again to the master of family? Wherefore not? Since God there put it, and the presumptuous nation thence bereft it. This only must be provided, that the ancient manner be observ'd in presence of the Minister, and other grave selected Elders; who after they shall have admonish'd and press'd upon him the words of our Saviour, and he shall have protested in the faith of the eternal Gospel, and the hope he has of happy resurrection, that otherwise then thus he cannot doe, and thinks himself, and this his case not contain'd in that prohibition of divorce which Christ pronounc't the matter not being of malice, but of nature, and so not capable of reconciling, to constrain him further were to unchristen him, to unman him, to throw the mountain

tain of *Smasi* upon him, with the weight of the whole Law to boot, flat against the liberty and essence of the Gospel, and yet nothing available either to the sanctity of marriage, the good of husband, wife, or children, nothing profitable either to Church or Commonwealth; but hurtfull and pernicious to all these respects. But this will bring in confusion. Yet these cautious mistrusters might consider, that what they thus object, lights not upon this book, but upon that which I engage against them, the book of God, and of *Moses*, with all the wisdome and providence which had forecast the worst of confusion that could succeed, and yet thought fit of such a permission. But let them be of good cheer, it wrought so little disorder among the Jews, that from *Moses* till after the captivity, not one of the Prophets thought it worth rebuking; for that of *Malachy* well lookt into, will appeare to be, not against divorcing, but rather against keeping strange Concubines, to the vexation of their Hebrew wives. If therefore we Christians may be thought as good and tractable as the Jews were, and certainly the prohibitors of divorce presume us to be better, then lefft confusion is to bee fear'd for this among us, then was among them. If wee bee worse, or but as bad, which lamentable examples confirm we are, then have we more, or at least as much need of this permitted law, as they to whom God therfore gave it (as they say) under a harsher covenant. Let not therfore the frailty of man goe on thus inventing needless trouble to it self, to groan under the false imagination of a stridnes never impos'd from above; enjoyning that for duty which is an impossible & vain supererogating. *Be not righteous overmuch*, is the counsell of *Ecclesiastes*, *why shouldest thou destrey thy selfe?* Let us not be thus overcurious to strain at atoms, and yet to stop every vent and cranny of permissive liberty; lefft nature wanting those needfull pores, and breathing places which God hath not debar'd our weakness, either suddenly break out into some wide rupture of open vice, and frantick heretie, or else inwardly fester with repining and blasphemous thoughts, under an unreasonale and fruitlesse rigor of unwarranted law. Against which evills nothing can more beseem the religion of the Church, or the wisdom of the State, then to consider timely and provide. And in so doing, let them not doubt but they shall vindicate the misreputed honour of God and his great Lawgiver, by suffering him to give his own laws according to the condition of mans nature best known to him, without the unufferable imputation of dispensing legally with many ages of ratify'd adul-

terry. They shall recover the misattended words of Christ to the sincerity of their true sente from manifold contradictions, and shall open them with the key of charity. Many helpeles Christians they shall railc from the depth of lades and distresse, utterly unfitted, as they are, to serve God or man : many they shall reclaime from obscure and giddy sects, many regain from dissolute and brutish licence, many from desperate hardnes, if ever that were justly pleaded. They shall set free many daughters of Israel, not wanting much of her sad plight *whom Satan had bound eighteen years.* Man they shall restore to his just dignity, and prerogative in nature, preferring the souls free peace before the promiscuous draining of a carnall rage. Mariage from a perilous hazard and snare, they shall reduce to bee a more certain hav'n and retirement of happy societey ; when they shall judge according to God and Moses, and how not then according to Christ ? when they shall judge it more wisdom and goodnes to break that covenant seemingly and keep it really, then by compulsion of law to keep it seemingly, and by compulsion of blameless nature to break it really, at least if it were ever truly joyn'd. The vigor of discipline they may then turn with better successe upon the prostitute looitenes of the times, when men finding in themselves the infirmities of former ages, shall not be constrain'd above the gift of God in them, to unprofitable and impossible observances never requir'd from the civilest, the wisest, the holiest Nations, whose other excellencies in morall vertue they never yet could equal. Last of all, to those whose mind still is to maintain extreame restrictions, wherof the bare sound cannot consist somtimes with humanity, much lesse with charity, I would ever answer by putting them in remembrance of a command above all commandments, which they seem to have forgot, and who spake it : in comparison wherof this which they so exalt, is but a petty and subordinate precept. *Let them goe therefore with whom I am loath to couple them, yet they will needs run into the same blindnes with the Pharises, let them goe therefore and consider well what this lesson means, I will have mercy and not sacrifice;* for on that saying *all the Law and Prophets depend,* much more the Gospel whose end and excellency is mercy and peace : Or if they cannot learn that, how will they hear this, which yet I shall not doubt to leave with them as a conclusion : That God the Son hath put all other things under his own feet ; but his Commandments hee hath left all under the feet of Charity.

The end.

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